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MISSIONS

IN THIS ISSUE

Twelve Missionary Projects

JOHN R. MOTT

A Journal of Travel in Congo-Land

ARTHUR C. BALDWIN

Life-Giving Convictions

OZORA S. DAVIS

Five Thousand Miles of Home Missions

WILLIAM B. LIPPARD

Skylines and Silhouettes of Our Missions in India

HENRY B. ROBINS

Digests of Annual Reports Presented at Denver

Vol. 20—No. 8

September, 1929

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QUESTION BOX
(Answers found in this issue)

1. What Baptist mission station was opened in 1875?
2. Who defined prayer as "an engine of achievement"?
3. "From an economic point of view the world is in a very grievous state." Who said this?
4. What is the altitude of Sona Bata?
5. What state has an average Baptist church membership of less than 160?
6. Who is Rev. P. Abraham?
7. What religious sect maintains 38 theological seminaries next to high schools?
8. What noted ministry began in 1896 in Springfield, Vt.?
9. Who is Cheng Ching Yi?
10. What proportion of Protestant church membership in India has been produced by the mass movement?
11. How many missionaries among Indians are now supported by the Mexican National Baptist Convention?
12. How many National Christian Councils have been organized since 1910?
13. At what place in Africa are there four times as many natives as foreigners?
14. "Si crucem portas portabit te." What does this mean?
15. What memorable interview occurred at Galesburg, Ill.?
16. Where do Baptist pastors receive a salary of \$6 per month?
17. What foreign speaking Baptist Conference in the United States was organized in 1910?
18. How many associations held mid-year meetings last year and what was the average attendance?

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VOL. 20

NO. 8

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY

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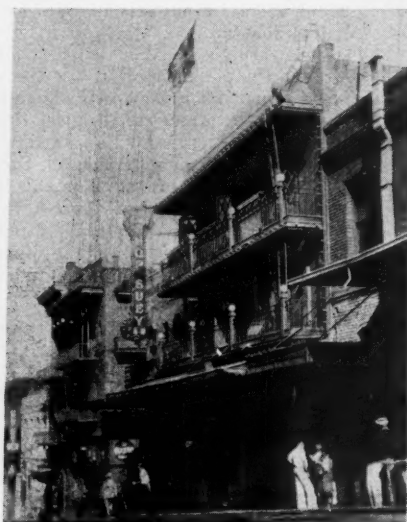
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FIVE THOUSAND MILES OF HOME MISSIONS

Top—Mother and child living in a lonely shack in Nevada; railroad section gang in Utah. *Center*—A lonely mining town in the mountains of Colorado. *Bottom*—Scenes from Chinatown in San Francisco. (See Mr. Lippard's article, pages 458-464)

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MISSIONS

VOLUME 20

SEPTEMBER, 1929

NUMBER 8

What You Will Find in This Issue



MISSIONS for September doubtless finds most of its subscribers back home from summer vacations, much refreshed in body and spirit and looking forward to an active fall and winter in the work of their churches. May it prove to be a season of Christian advance in their communities and of larger vision and interest in the missionary adventure throughout the world.

This issue is one of unusual variety, as will be gathered from a partial list of contents on the front cover. Since the July issue necessarily had to devote considerable space to the Denver convention, the return of September issue to normalcy will be heartily welcomed.

Dr. Arthur C. Baldwin is already known through his informing story of the Belgian Congo Jubilee in December and his graphic narrative, "A Visit to Vanga," in February. The latter was so popular that it was reprinted in pamphlet form and widely circulated. In this issue he begins a travel journal that from day to day records his observations of Belgian Congo. A seeing eye, a discerning mind and an ever present note-book enabled him to notice and record what an ordinary globe trotter would never have seen. The second and third portions of this travel journal will appear in later issues.

Having written often of foreign missions, Mr. Lippard now writes interestingly of home missions. He describes his transcontinental journey following the Denver Convention and his outstanding impressions of America as a land of huge size, of increasing prosperity, and of immense home mission opportunities.

Dr. John R. Mott, back from an extended visit to the Far East, outlines twelve missionary projects now engaging the attention of missionary leaders in all parts of the world.

The familiar Latin phrase, *multum in parvo*, applies well to Dr. Mott's writing, for he uses few words with which to say many things. Every word therefore counts and so this summary should receive thoughtful reading.

Then follows an article such as has seldom appeared in this magazine. Dr. Ozora S. Davis, who, during a long and critical illness, stood for a while on that mysterious threshold between life and death, tells out of the depths of his experience how real his faith has now become. Here is the triumphant testimony of a great Christian life; here are the abiding convictions of a great soul, so thoroughly tested that they now have an assurance which nothing hereafter can undermine. In these days when many voices are questioning some of the realities of the Christian faith, a testimony like this comes with tremendous reassuring power. We are sure this article will be deeply appreciated by pastors and missionaries and by all whose religious life is enriched by the spiritual experience of others.

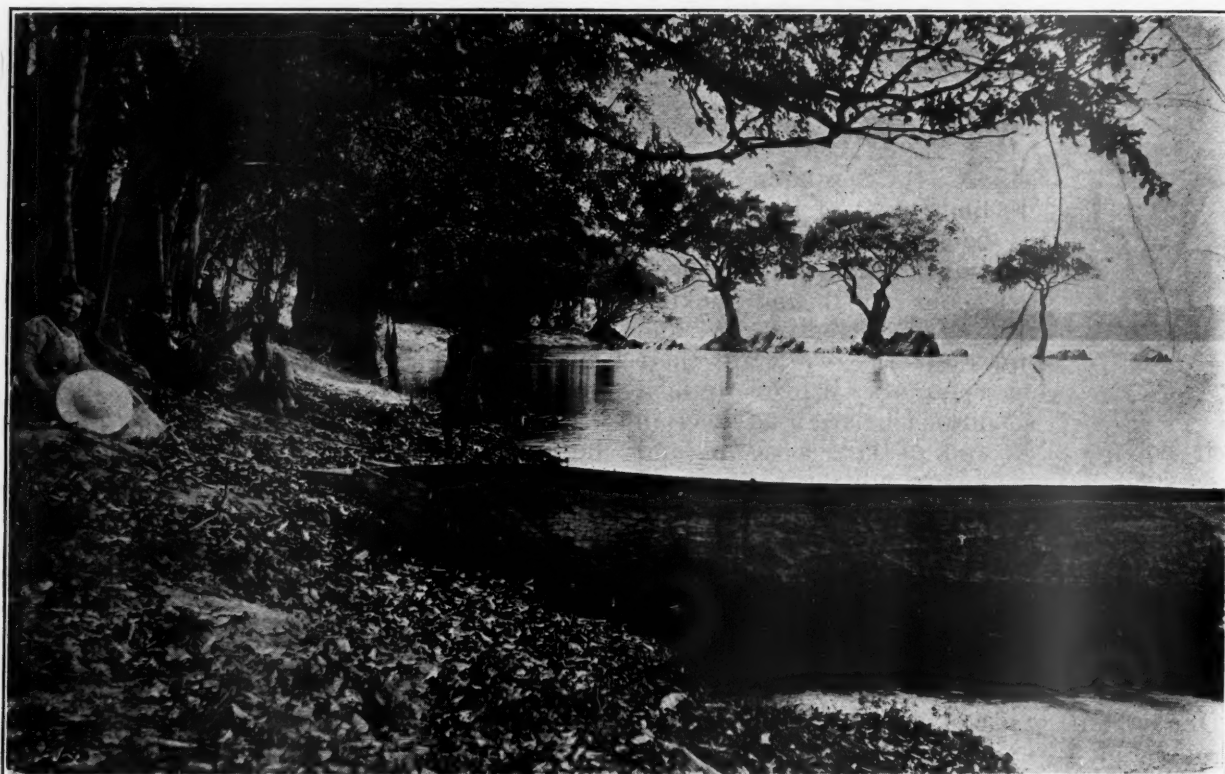
The editorial pages discuss matters of timely interest, while Prof. H. B. Robins completes his review of conditions in British India as he observed them on his recent visit. Brief synopses of missionary society annual reports presented at Denver are included for the benefit of those who wish to keep informed of the progress of the societies but who do not have access to the full reports. These are, nevertheless, available, and on request will be sent to any address free of charge. No well informed missionary minded pastor ought to be without a file of such reports in his library.

Finally, the departmental pages are also back to normal after their abbreviated state in July issue. All in all you will agree that this is an issue readable, full of variety, interesting, attractive, easily maintaining the high standard of MISSIONS. And the best is that there are always still better issues ahead.

A Journal of Travel in Congo-Land

BY ARTHUR C. BALDWIN, D.D.

The Intensely Interesting Story Day by Day of the Observations and Experiences of an American Pastor



A VIEW ON THE CONGO RIVER AT BANZA MANTEKE

IN THE winter of 1928 I was invited by the Board of Managers of the American Baptist Foreign Mission Society to pay a brief visit to our Baptist Mission in Belgian Congo and so to be a delegate to the Jubilee Conference of Protestant Missions which was to meet in Kinshasa in September. I sailed from New York on July 22 and reached Matadi on September 1. My visit occupied fifty-one days in Congo-Land. Like many travelers I kept a careful journal of events. The following account represents extracts from this journal, culled during the homeward passage, and, save for editing, is a record of impressions set down when they were most fresh in my mind.

I

First Experiences in Africa

Antwerp, August 7. I am here getting my last supplies. I find that supplies for tropical travel of this sort are quite an item. One needs practically everything, from cot to bathtub. I am getting four suits of white duck made to order at \$5.50 apiece.

Among the other things are a pith helmet, mosquito boots, a folding cot with pillow and mosquito netting. The cot has uprights on which the netting rests so that one can sleep with impunity out in the open. I notice that old travelers also get metal boxes for their trunks and bathtubs with a basket work container inside and a cover. They serve both as bathtubs and trunks. I also must have my bedding, towels, and hand-mirror, either a lantern or plenty of batteries for my flashlight. Usually the traveler has his own chair too, a folding one or an arm chair of light wicker. If you don't carry these things, you go without.

August 9. Went to Brussels to get my special passport through the office of Dr. Anet, the General Secretary for all Protestant missions in Congo Belge. He is a very able man and a most useful one. He has helped the Government to see what this Jubilee Conference means, with the result that the usual passport charges have been waived in our case. This saves me about \$16. I presented my medical certificate which declared I had no contagious diseases, also my character certificate from the Chief of Police of Philadel-

phia, which solemnly stated I had not been arrested for vagrancy during the last five years. With the help of these, I have a special three months' permit to visit Congo Belge.

August 14. On board the *Albertville*, a fine new ship of 10,000 tons, well appointed for tropical seas. All Antwerp seemed to turn out to see us off. They crowded the boat and thronged the quays. There were smiles and tears, and many a long drawn out embrace. They tell me that every ship leaving for Congo sees such a crowd. Other ships come and go with little said, but the Congo-land is evidently claiming the interest of the Belgians. Already their investment of life down there is a heavy one. Belgium, people as well as government, is heart and soul in this colonial enterprise.

August 15. At sea. We passed through the Dover straits last night and are well down the English channel. I am noting the people we have on board. While the ship is crowded with passengers, first and second class, it is evident that the tourist type is entirely missing. Everyone here is on particular business. We have fourteen American and British missionaries in our party. There are nineteen Roman priests clothed in long black gowns and nearly all of them with full beards. Most of them are evidently veterans of the Congo service where they let their beards grow. I see four Sisters of Mercy, too, quiet, retiring as usual. The rest of the ship's company seems to be government and commercial employees. Many have their wives with them and most have been out before. Their term of service is two years in Congo and six months' furlough from Matadi to Matadi. They travel first or second class according to the grade of salary they receive. Their term of service contrasts sharply with that of the missionary who has a four year term, save at Matadi where it is three years. They tell me that most of the breakdowns among the missionaries come during that last year. The human system can stand only so much. In this, business guards its workers more wisely, the usual contrast between the children of mammon and the sons of light.

August 20. A six hours' stop at Teneriffe for coal. Here we are told to begin using our helmets. I was surprised to find that we needed them even under a



LEAVING ANTWERP FOR BELGIAN CONGO

double canvas awning. We must also wear them on a cloudy day between eight and five o'clock. The actinic rays penetrate clouds and even single corrugated iron roofing. The helmet is a necessary condition of white life in the tropics.

August 27. We are crossing the Line. This means the usual program of horseplay whereby we are initiated. In company with many others I appeared before Neptune's Court, a very well gotten up affair with a heavy bushed Belgian merchant as Neptune. I was given a red painted nose and then thoroughly ducked with a fire hose.

August 28. These Catholic fathers are getting on my nerves. I have noticed them with interest and at first with respect. They are men of single-minded devotion, Jesuits for the most part, though some are Redemptorists. They are part of an army of over 3,000 who are in Congo today. Every morning they are up at five o'clock and offer the mass. They do it in turn on an improvised altar in the music room. Two operate simultaneously, one at each end of the room with another priest as his acolyte. The other priests may be out on deck. When one mass is finished, another priest enters, dons the robes and goes through the same ritual. By the time the rest of the passengers are on deck, they have completed their work and are going over their breviaries. They move



THE BUSY WATERFRONT AT MATADI, THE SEAPORT OF BELGIAN CONGO

up and down the deck, seeing no one, lips moving, repeating endlessly their endless stint. One of them is an abbot. He is evidently more holy than the rest. I know that because he rarely smiles and moves in an isolation that even the others do not disturb. The only ones he regularly speaks to are the Sisters before whom he now and then pauses and, while they look up at him with the most unrestrained adoration, drops ponderous words that seem to be most gratefully received. Then he moves up and down the deck again, his eyes seeing no one, his lips moving rapidly, his face drawn in an agony of seriousness, his long robe flapping about his fat ankles.

September 1. Landed today at Matadi. We are eighty miles up the Congo and 250 miles from Leopoldville and Stanley Pool. The rapids begin just above here, so that further progress by water is impossible. This Matadi is surely a hot place. It lies on granite hills that absorb the heat all day and give it out all night. Behind the town and across the river are high hills, so that it gets few breezes. No one in his senses would choose to set a city here, but the exigencies of commerce make it necessary. Every person and pound of freight that enters the Congo from the Atlantic must come by this gateway. This is the neck of the bottle. There is no other way.

Moreover, the amount of freight that comes in is prodigious and increasing. Railroads, machinery, structural iron, besides a vast quantity of manufactured goods, all come in here. Our own ship was laden to the limit with huge deck loads above the holds, and other ships are similarly laden. Therefore Matadi, a growing town of perhaps 500 whites and 2,000 natives. Thank goodness we don't have to stay here. The yellow fever of last spring has made them anxious to pass travelers through quite rapidly. There will be three special trains tonight to take the passenger list on its way.

This last statement, by the way, demands a little expansion. After Stanley, coming down from the upper river, had opened the way, a path was made from the ocean to Stanley Pool. It was a ten days' journey over the hills, a wearisome and deadly experience. It was on this strip that so many of the early travelers, less than fifty years ago, were stricken by fever and deaths were common. Perhaps it seems a little uncomfortable for us tonight to wedge into little cars, each holding only twelve, and sit up all night on this narrow-gage road while we painfully crawl along at a rate of ten miles an hour, but it would have been a wonderful experience to the people of yesterday.

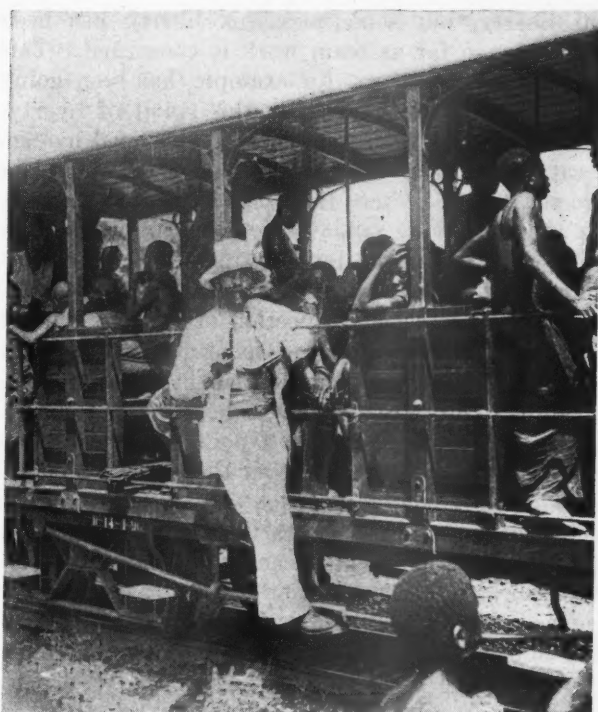
This anxiety of the authorities to speed us out of Matadi before any yellow fever infection had been received is prompted by their fear lest the disease be carried into the upper country. At present it is confined to the port where infected mosquitoes are brought from other ports. Their haste to put us through is very laudable, but it led to an incident today which, though it had its humorous aspects, was not much enjoyed by the principal in the affair.

In order to expedite matters, the baggage of the passengers was all collected on deck. Of course it had been carefully labeled, "Kinshasa," "Matadi," etc. Such labels seem to mean nothing in the sweet life of these Negro porters, however. They promptly grabbed everything they could lay their hands on and packed them away in a luggage van bound for Kinshasa. Luckily I had stood by my trunk which I had planned to leave at our Mission while I was up country, and got it up there before they could pick it up.

An Englishman, however, was not so fortunate. He was to stay in Matadi a few days and had an appointment with the Governor at Boma for tomorrow. Poor fellow! Too late, he discovered that every bit of his baggage had gone on board the Kinshasa train and



VIEW OF MATADI, WHERE ALL VISITORS TO BELGIAN CONGO DISEMBARK



THIRD-CLASS RAIL TRAVEL IN BELGIAN CONGO

was in a sealed car. He raged and stormed but the station master assured him that he had no power to break the seal. He must see the General Manager. This man expressed his sympathy and sent him to another official. All this required time, of course. Fuming, protesting, the indignant Englishman went the rounds this hot afternoon, breathing anathemas, threatening police action and lawsuits, vainly tugging at the red tape which obstinately refused to unwind.

The last of the story is the spectacle of this impotent victim of official incompetence standing on the platform in helpless wrath while his dress clothes rolled calmly out of the station bound for Kinshasa 250 miles away. Of course it was funny. Anyone who permits himself to get terribly angry is bound to be ludicrous. It was an illustration, however, of an official state of mind, a condition too often seen in Europe as well as in the Belgian colonial administration. I pity a missionary who gets involved in a dispute with officialdom.

September 3. Sona Bata. Here we are in the highlands, 1,800 feet above the sea and about 180 miles inland. Talk of the heat of the tropics! I am glad I have a warm woolen sweater with me. It feels good in the morning up to nine o'clock. A blanket at night, also, is none too warm. There are few mosquitoes. The room where five of us sleep on our own cots with our own basins, towels, lights and everything else, is screened, and we have no need to use our own cot coverings.

We are in one of our large mission stations lying along two hills and extending over perhaps thirty acres and two-thirds of a mile. Around us is a land-

scape that could by no chance be mistaken for any other than a tropical and African scene. The rolling hills with isolate palms and clusters of them stretch out into the far distance. In ravines close by are thick masses of jungle growth that are watered by abundant springs. It is the close of the dry season and the grasses on the hills are brown and dry and the smoke of many fires rises from them, telling of the native method of clearing the ground for the rains and the next crop. These constant fires year by year are the reason for the stunted trees and bare plains that I have noted everywhere. Trees have little chance with fire.

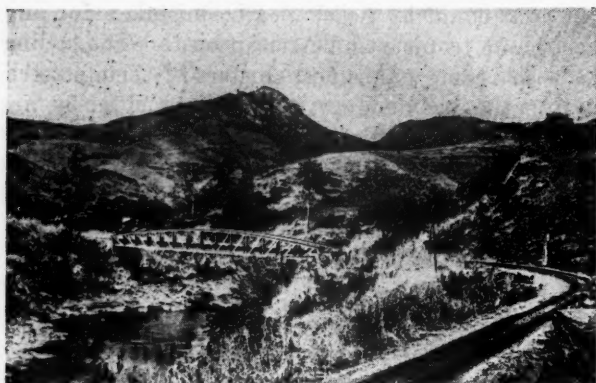
We can see at least four villages from our hills. They are all alike. To describe one is to describe all. A wattle making a skeleton wall and roof is first put up. Then mud is plastered on the sides and grass woven into the roof. The roof far overhangs the wall and the only opening is the door. Into this dark hole the native loves to burrow when the noonday sun is blazing. Instinctively in this he is doing the right thing. The glare of noonday is something to be avoided. Even its indirect shining upon a well-roofed verandah is to be avoided. Indoors is the place for everyone.

Around the huts is the hard, sun-baked earth with no green of vegetation save perhaps a tall palm or plantain. Chickens, a few, and dogs complete the picture. Dearly does the African love his village. He pines for it when he has to be away. It is in these villages, which lie by hundreds within a few days' journey of the station, that the real work of the Mission is done. From the station schools, teachers, well or poorly trained, go back to teach and preach in the villages. Here the Roman propaganda collides with Protestant influences and the battle for possession goes on.

From the hills of Sona Bata I can look out and see at least five of these villages, together with the well built compound of a Roman Mission. Our own



TRAIN WRECKS OCCUR ALSO IN AFRICA



PICTURESQUE SCENERY ALONG THE CONGO RAILWAY

station is occupied by a church, school, hospital and four residences. Besides these are smaller buildings, a score of them, for dispensary, storehouses, etc.

II

Concerning the Conference

September 12. The Conference is about finished. There were thirty-nine of our forty-four resident missionaries present. We came out as a deputation—Dr. and Mrs. Lerrigo, Mrs. Goodman and Miss Grace, Mrs. Shirk and I—to help our missionaries settle some perplexing questions. One question was, shall we sell our property at Matadi, for which we are offered \$32,000, and give over our work, small at best, to the Swedish Mission that wants to take it, and then move to Leopoldville, where we have a fine property that is at present unused. Leopoldville is the growing metropolis of Congo. The Government has made it the capital. Our property is a magnificent site of thirty acres bought years ago from the native chiefs and well situated to serve both whites and blacks. Moreover, there is no one else to do what we are now not doing. To state the question is to answer it, but up to the time of the Conference our Mission had failed to give the obvious answer.

Another question was, Shall we turn over our work up river at Tshumbiri to the British Baptists and come back down river to open another station in an undeveloped part of our present territory? Some have felt that we were over-extended and ought to work more intensively the fields down river. This question, too, has an obvious answer, but the objections from those who have long labored in Tshumbiri were pronounced and had to be considered.

Another question was, Shall the Mission elect a Mission secretary, one of its own number who will give his whole time to general oversight and administrative work? Nine of our Missions elsewhere have adopted this plan to the great profit of the work. The chief objection to this from the Conference point of view was that no station could spare the type of man that such an office called for.

Behind most of these questions lies our Baptist individualism. We are proud of our independence and

soul liberty, but sometimes this liberty has been disastrous, so far as team work is concerned. This Congo Mission of ours, for example, has been going along for these fifty years in this spirit of liberty. Its stations have been planted and developed by consecrated men who went where their best judgment directed them. Where they saw a need they naturally heard a divine call. Here, there, anywhere they went so long as it was humanly possible to do so.

The result, now that we are pausing to look the work over, has been a collection of mission stations using several languages and some of them very remote from the rest. Our Mission lacks unity. On account of difference of language, missionaries cannot be easily transferred to a point where an emergency calls for help. Moreover these unrelated missions have common needs, such as school training for their teachers and preachers that have to be duplicated because one center cannot be made to serve them all. The Annual Conference has sometimes degenerated into a kind of pulling and hauling where each station was trying to be served without much idea of what the other stations really needed. We



A TYPICAL CONGO JUNGLE PATH

had a heterogeneous collection of stations but not a Mission.

Now has come the time, as our missionaries clearly see, when we must consolidate. In order to have a Mission, we may have to withdraw from some of the more distant stations and concentrate on one language. We must have something like the great work the Presbyterians have developed at Luebo, where missionaries can be transferred here and there all over the field to fill vacancies, and the central school at Luebo can serve them all.

To do this we must transfer some of our work to other missionary bodies and must sacrifice some of our individualism for the common good. We need here someone who will be able to give his time to a general oversight, understanding the field as a whole, directing energies where they can be best used, and so making our limited finances go as far as possible.



GABRIELE, PREACHER AND TEACHER AT MATADI

We want the great school we have at Kimpesi to serve the entire Mission. Such ideas as these lie behind the actions which the Conference has taken. It has not been easy for them to do what they have. It means personal sacrifice for some of them of an heroic description. They know, however, that in the end it will be for the best good of the work. As I see the way they have gone into it, I say again, they are a fine lot.

Such decisions as the Conference made in these administrative matters was, of course, not final. They must go back to the Board for review. The fact that the Conference and the Deputation agreed upon

them, however, will doubtless have weight when the Board takes up the matters.

Sona Bata has introduced me to the missionary. These ten days have been delightful in their personal fellowship. Our Conference is composed largely of younger people. Out of the thirty-nine, I should guess that two-thirds were in their first or second term. One of our veterans, Mr. Clark, has been out forty-eight years. He is the oldest missionary in the



MEDICAL MISSIONARIES IN BELGIAN CONGO
HJALMAR OSTROM, JUDSON KING, W. H. LESLIE, CATHERINE
MABIE, AGNES H. ANDERSON, H. M. FREAS

Congo today, spanning almost the entire time of modern Protestant work, and a grand old man. Others of our veterans are at home on furlough. Many of these young people, however, have shown they are of the same stuff.

September 13—The Conference has selected P. A. McDiarmid as Mission Secretary. Oh, what a wailing from the Sona Bata staff! To them it was a tragedy. They could not spare him. Of course, I sympathize with them; but their confidence and loyalty to him indicate very clearly that he is the man for the important new job. We must give them some one else, however. They cannot afford to lose him without some adequate compensations.

(To be continued)



Five Thousand Miles of Home Missions

*Impressions and Observations of a Transcontinental Vacation
Journey Following the Northern Baptist Convention at Denver*

BY WILLIAM B. LIPPARD



CHILDREN IN A MINING TOWN IN THE MOUNTAINS OF COLORADO

IN order to visit the grave of my father in Los Angeles and to see some relatives, I took part of my vacation immediately following the Northern Baptist Convention at Denver and went to California. This involved a long transcontinental journey of more than 5,000 miles, from New York via Denver to Southern California, then along the Pacific Coast northward to Seattle and by boat to Vancouver, and back to New York across Canada, including a stopover at Lake Louise and a daylight ride along that fascinating and seldom visited region north of the Great Lakes. Twelve nights were spent in sleeping cars, the climate ranging from sweltering torridity across the desert when even a sheet was oppressive for covering, to shivering frigidity in the mountains of Canada when three blankets were not uncomfortable. Here was thermometric variety sufficient to satisfy any desire for climatic changes. Thirteen days were likewise spent on the trains and one on the boat crossing Puget Sound to Vancouver. Here again weather variations were in evidence. Clothing varied from the

lightest of summer attire at noon to overcoats in the evening. Temperatures by official government reports ranged from 109 in the San Joaquin Valley on a train day never to be forgotten for its heat, down to 40 in Calgary, Canada. It seemed incredible that a single week late in June should produce such temperature extremes.

There were many pleasant experiences on this journey. On the way to Denver the train stopped for a few minutes at Galesburg, Illinois. Memories of Dr. J. Y. Aitchison suddenly flashed into my mind. So I stepped from the train, and from the station platform viewed what I could of this Illinois city where the distinguished leader of the New World Movement that began at Denver ten years ago had such a notable pastorate. On this station platform had occurred his memorable interview with Dr. Henry C. Mabie, an interview that later showed its influence in Dr. Aitchison's wide Kingdom interests. At Colorado Springs I had the privilege of joining a happy company of about forty Baptists who, under the personal escort of Dr. and Mrs. Charles A. Brooks of Chicago, were making a tour



PARTY OF BAPTISTS ESCORTED BY DR. CHARLES A. BROOKS'
PHOTOGRAPHED AT SALT LAKE CITY

of Colorado and Yellowstone National Park. With them I took that marvelous motor ride to the summit of Pike's Peak. They were a jolly group occupying two private cars with a private dining car at their disposal. I remained with them until our itinerary divided at Salt Lake City. At Los Angeles I called at Baptist Headquarters. Unfortunately Dr. A. W. Rider was out of town, but I found Dr. A. W. Petty looking well and hearty as usual, and practically recovered from his recent serious automobile accident. What a gleam of parental pride shone from his eyes as I told him of the great address of his son Wallace at the Denver Convention.

This long journey left three outstanding impressions, and so I share them with the readers of *MISSIONS*.

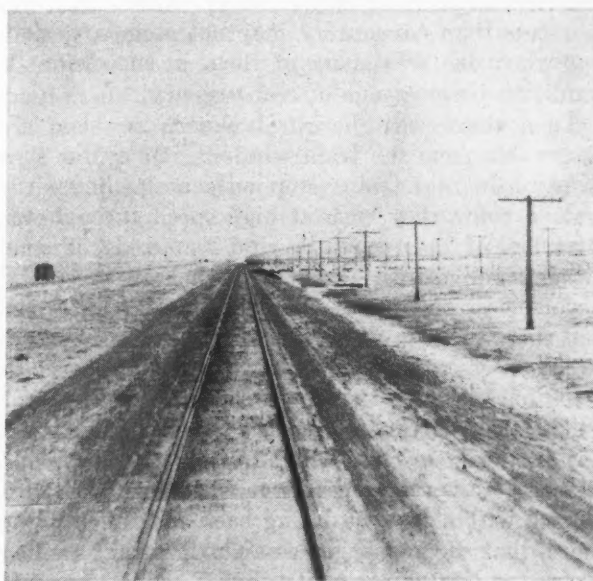
First of all, I was again impressed with the huge size of our country. Its geographical immensity is literally staggering. Densely populated cities of the East, rich farming lands of the Middle West, vast expanses of the prairies, "great open spaces" of the Far West, mountains upon mountains, wide stretches of desert with its unendurable temperatures, fertile fields of California, great timber regions of Oregon—all in succession pass before the eye of the traveler as the train speeds on its way. Every morning when he gazes out of the window from his Pullman berth the scene has changed, the landscape is different. He is in another land and yet in the same country. Although I had crossed the continent in other years, never before had the words of that familiar hymn, "America the Beautiful," become so real or so expressive as on this journey:

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!

The second impression was that of the widespread prosperity of the United States and the increasing prosperity of Canada. Not since the war when conditions were abnormal have the trains seemed so crowded with passengers. From Vancouver five trans-

continental trains for the East now start each day over the Canadian Pacific Railroad, some of them in two sections, while more than twenty trains over several roads start westward each day from Chicago to the Pacific Coast. One train on which I traveled consisted of two locomotives, two baggage and mail cars, one day coach, one lunch car, two dining cars and eleven sleeping cars, the longest passenger train I have ever seen. All along the journey, even across the desert, the highways for miles running parallel with the tracks were dotted with automobiles. One can easily visualize the time when the traffic regulations of the city will need to be extended to the highways. Everybody seemed to be going somewhere. People had plenty of money to spend and they spent it freely.

There were other unmistakable signs of prosperity as witnessed from the train window, such as the factories in the cities feverish with their industrial activity, the great farming areas with crops full of the promise of rich autumn harvests, the mines of Colorado, the oil wells of California, the great ships in the harbors on the Pacific Coast discharging their cargoes, the immense train loads of timber in Oregon, and the limitless expanse of grain fields in Canada. All these combined in giving evidence of a state of overwhelming prosperity. Yet with it all there came a word of warning. Many times on this journey I recalled some words from the old book of Deuteronomy, a forgotten message, yet so thoroughly applicable today that it needs to be frequently repeated in the times in which we live: "And it shall be, when the Lord thy God shall bring thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great goodly cities, which thou buildest not, and houses full of all good



THE NEVADA DESERT. NOTE THE AUTOBUS AT THE LEFT AND TWO OTHER AUTOMOBILES IN THE DISTANCE

things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive-trees, which thou plantedst not, and thou shalt eat and be full, then beware lest thou forget the Lord."

The third impression was that of an unfinished, challenging home mission task. This article has been entitled "Five Thousand Miles of Home Missions" and so it was. The journey was of particular interest in that it revealed along its length and breadth most of the varied activities and many-sided phases of home missions. Indeed, only one phase, the work among the American Indian, was not observable. All the others came under review. In Chicago a bus ride between arrival from New York and departure for Denver took me through the very heart of the teeming Negro district. Since the war a steady migration of Negroes from the Southern states into the northern cities has taken place. In evangelization and in racial adjustment this now presents a home mission problem of immediate concern.

Again, the fleeting glimpses from the car window as the train approached the various cities along the route were sufficient to mark the astonishing growth of suburban communities. Starting from New York on the way across the continent, it was evident that Buffalo, Rochester, Detroit, Chicago, Omaha, Denver, and other cities, all face this suburban expansion. With limited resources, the Baptist City Mission Societies are making some effort to meet it with the establishment of new churches. Probably no sight from a train window is more indicative today of American prosperity than these beautiful, well-laid out suburban districts with their attractive new homes. The absence of a church edifice in so many of them is distinctly noticeable. Where shall the new residents attend church and where will their children attend Sunday school? One churchless new suburban community may not seem so serious, but when one sees many of them in succession the condition becomes one of real urgency.

Then there was the rural church problem also observable from the train window. Of course these transcontinental trains stop only at leading cities, and en route they rush at high speed through vast stretches of open country and hundreds of small villages and towns. Even at such high speed it is nevertheless possible to see little church edifices here and there in these towns or along the country roads. What an essential and yet inadequately appreciated contribution such rural churches have made to Christian progress in America. It is doubtless well within the facts to say that west of the Mississippi River there is scarcely a large or important Baptist church with a history dating back a half-century or more, that did not begin as a small rural or village church and grew into a city church as its community grew into a city, or that did not at some time in its

history depend on home mission financial support. This is almost true even in the East, for in populous Massachusetts 322 out of 350 Baptist churches at some time during their history depended on home mission financial aid. Many times as I sat at the window and saw these rural churches flash by with the landscape, I thought of the heroic, sacrificial service of their pastors. Far too little recognition is given them and their work. We do not too often praise the missionary who goes to an isolated station in India and in a tropical temperature and torrid atmosphere proclaims the gospel. We do not often enough praise the rural pastor who Sunday after Sunday in the torrid areas of California, Nevada or Arizona, preaches to his people in a temperature that even India seldom exceeds.

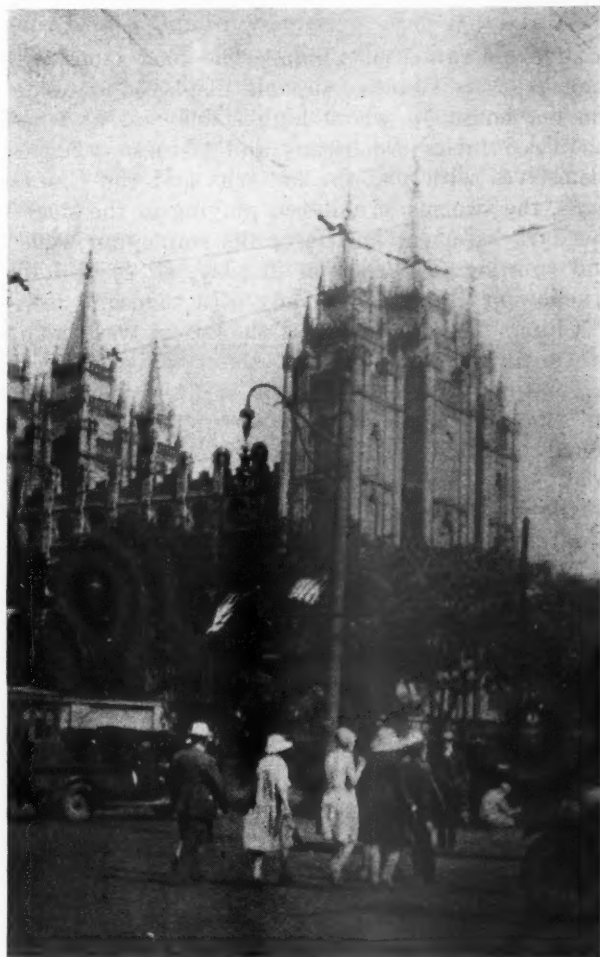
These rural churches have contributed much strength and support to the city churches as their members removed to the cities. Let us hope that the steady streams of young life from country to city will continue to furnish new vigor and life to the city churches. From the small churches comes also a large proportion of the funds for the missionary activities of Northern Baptists. Few Baptists realize how largely the Northern Baptist Convention is composed of small churches. According to statistics compiled by Dr. F. W. Padelford more than 70 percent of Baptist churches have less than 200 members per church. In Kansas, for example, out of a total of 377 Baptist churches 86 are in the open country and 136 in small towns and villages, while the membership of all 377 churches averages less than 160.

This journey also revealed glimpses of the problem of ministering to isolated communities, of reaching people far from the centers of American life, who are as much in need of the gospel as their more fortunate fellow citizens in the more settled areas. Often I wondered what life must be like in remote isolated towns deeply tucked away in the mountain regions of Colorado. I wondered also as to who cared for the spiritual welfare of scores of construction and repair gangs at work along the railroad tracks. These men live in box cars. In many cases they are accompanied by their families, as evidenced by dirty, unkempt children playing beside the tracks. Most of these people seemed to be Mexicans, of whom there are now 100,000 in Colorado alone. Yet they have spiritual needs that can be satisfied only in Christ. Is anybody bringing the gospel to them? What a field there is here for the colporter missionary and the auto-chapel car.

Again I wondered about the people in the mining towns, living in crowded, ugly shacks, spending their days taking treasure out of the earth yet retaining practically none of it for themselves. What Home Missions face here is not only the task of bringing spiritual hope, but also social cheer into the drab,

toilsome lives of these people. Likewise, the salt producing communities along the shores of the Great Salt Lake need the Christian message. What a simple but universal commodity is salt. Yet to produce it means that large numbers of people must live monotonously beside the Great Salt Lake. No churches could be seen in any of these salt producing communities as the train hurried on its way. One town where the train was scheduled to stop was but a collection of rough, heat-baked shacks, a totally churchless community.

Then in Oregon I was reminded of other isolated communities where thousands of lumbermen make their camps in the dense forests. The results of their daily toil are seen in the huge logs that come down the river on rafts or on trains of flat cars. Surely it is a home mission task to enter these forests and bring Christ to this army of lumbermen, shut off from civilization for long months at a time. Here is another opportunity for the colporter missionary either with a chapel auto car where roads are passable or on horseback to reach these lumbermen.



THE MORMON TEMPLE IN SALT LAKE CITY. VISITORS ARE PERMITTED TO ENTER THE TABERNACLE AND THE TEMPLE GROUNDS BUT NOT THE TEMPLE ITSELF

Again, that never-tiring boat trip on Puget Sound to Vancouver revealed another home mission activity that first came to my attention during boyhood days in Sunday school. Years ago the Gospel Cruiser *R. G. Seymour* sailed in and out of the thousand coves and harbors of this inland waterway in order to minister to the people living there. Other means of getting in touch with them are now available, yet the same need of spiritual ministry still exists. So day after day in various parts of the land, these and other phases of the home mission task impress themselves on the mind of the traveler.

A brief stopover was made at Salt Lake City, where one of the greatest of home mission problems has its center, for Salt Lake City is the headquarters of Mormonism. Here Protestantism is weak and so is Roman Catholicism. The most imposing non-Mormon church in the city seemed to be the Christian Science edifice. Possibly the Mormon type of mind is readily responsive to the advancement of the Christian Science cult. There are sixty-seven branches of the Mormon church in the city, all of them equipped with moving picture theatres and dance halls. Every possible agency is used by Mormonism to help retain its young people. How well Mormonism succeeds can be observed by anyone who stands outside a Mormon chapel at the close of a Sunday school session and witnesses the apparently never ending exodus of youth. Much of the business of the city is in control of Mormons. A non-Mormon merchant frankly told me that a Gentile who was known to be unidentified with any church whatever stood a better chance of success in business than if he were either an active Protestant or a devoted Catholic. Mormonism maintains fifty-one theological seminaries, of which thirty-eight are located next to high schools so as to attract young men into the Mormon ministry. Wandering through Salt Lake City recalled a brief but vivid speech by Rev. Henry Jacobs five years ago. At the Northern Baptist Convention at Milwaukee he told how Mormonism shows the power of its appeal through its claim to special revelation, and the secret of its immense success through organization, segregation, financial resources, religious education and aggressive missionary spirit. In 1924 the Mormons had 1745 foreign missionaries and 2254 home missionaries in service. They spent \$2,662,000 to convert evangelical Christians to Mormonism.

Of course, on the Pacific Coast one of the outstanding home mission tasks is that of evangelizing the Oriental. Up and down the coast the traveler sees large numbers of Japanese and Chinese. Even in far-famed Lake Louise, which is like some gleaming emerald tucked away and deeply hidden in the Canadian Rockies, a Japanese porter carried the baggage to my room in the hotel. The Japanese make good farmers and their vegetable gardens are



OLD AND NEW CHINA IN SAN FRANCISCO'S CHINATOWN

models of neatness and productiveness. They add a most desirable touch of beauty and poise to American life in this restless machine age. While walking through an immense public market in Los Angeles I noted that many of the stalls where vegetables were sold were managed by Japanese. During the early morning hours before the rush of business began, American clerks sat around telling stories and in other ways idling their time. Not so with the Japanese. They were busy. Painstakingly handling them one by one, they arranged the pods of peas and beans and asparagus stalks and oranges, apricots and other products in neat, orderly piles until the entire effect was one of exquisite symmetry and artistic unity. Any prospective purchaser who had an eye for beauty might be most reluctant to make a purchase for fear of marring the perfection of the vegetable ensemble before him. Surely a people who can introduce a note of beauty and orderliness into the bustle and hustle of American life are in place here.

It is in segregated communities of Orientals, however, that the American comes close to this home mission problem. No visit to San Francisco should fail to include an afternoon or an evening in Chinatown. I spent Sunday afternoon there. Two reflections occurred to me. First, it was difficult to recall that this was Sunday. Most of the shops were open and doing a thriving business. Life went on just as it did during the preceding six days, the only difference perhaps being the small number of American tourists walking the streets. Second, it was difficult to believe that this was America. It re-

minded me rather of China. The food shops with their odorous Chinese victuals displayed outdoors, the tea house on whose high stools and at whose lacquered tables Americans and Chinese refreshed themselves with tea, the lanterns and the Chinese signs, the swarms of children playing in the streets, the dark basement knitting mills employing women and running full blast on Sunday, all seemed like Huchow or Hangchow or any of a thousand towns in China. Even the smell of the Orient was sharply prevalent! Only a steam radiator and a huge refrigerator in a teashop, an air-mail box from which an American postman was collecting mail, an occasional building whose architecture had not been adapted to Chinese modes, and American costumes on the younger generation, served to dispel the illusion that this was China.

It was of special interest to note how three Chinese generations were growing up side by side, each adjusting itself differently to its American environment and civilization. There was youth, readily and quickly adopting American customs and costumes. Hair-oiled lads and hair-bobbed maidens, garbed according to the latest American fashion, walked the streets, their only distinguishing features being the slanting eyes and other racial face characteristics. On a doorstep an infant was learning to walk, clad in a typical American sun suit now so much in vogue for American children. Then there was middle age, adopting American costumes but still retaining enough of Chinese customs to identify it with the long and honorable history of its native land. And lastly there was old age, retaining

all of the Chinese costumes and customs, the women clad in long black trousers, just as in China, with hair combed straight back, the men sitting in front of their shops on tall stools, smoking their long Chinese pipes. So these Orientals, permanently domiciled in our land, slowly or rapidly adapting themselves to our civilization, present a distinct appeal to home mission effort.

The State Conventions west of the Rocky Mountains are recognizing this problem and are making efforts to meet it. Already 11 Baptist churches and missions have been organized among the Orientals. Yet only a beginning has been made, and much more could be achieved with larger resources. Old age will not respond readily to the gospel; middle age will probably listen courteously and attentively and accept slowly; but in Chinese youth lies the greatest potentiality and opportunity. One instance will suffice to show this. On the boat ride from Seattle to Vancouver I was resting in the comfortable lounge after luncheon when the sound of hymn playing at the piano caused me to turn to observe the player. I could hardly believe my eyes. At the piano sat a demure Chinese maiden, while her parents, well-dressed Chinese, and a younger brother sat close by. Thus while Americans and Canadians were spending their time in reading, gossiping, resting, card playing, or gazing out of the window at Puget Sound's attractive scenes, a child of the Orient was edifying them all with her delicate playing of Christian hymns.

One of the most memorable experiences of the entire trip was the three hour train ride in Northern

California in more or less continuous sight of Mount Shasta. This is one of the wonder rides of the American continent. It was more than a hundred miles from the mountain, at a station called Gerber, when the glorious snow covered peak, towering in its solitary majesty, first came into view. Then for the next three hours the train continued on its way, always approaching nearer. During the same three hours the afternoon slowly changed into evening until it was exactly sunset when the station at the base of the mountain was reached. The final rays of the sun shining on the snowy whiteness of Shasta's summit accentuated more sharply the majestic splendor of this famous peak and produced a picture that no camera could register and no painter could convey to his canvas. During this ride there were many times when the mountain was temporarily hidden from view as the train entered some dark tunnel or journeyed through some deep canyon or followed the winding course of some river whose banks were covered with dense shrubbery and primeval forests. Occasionally also the train in order to climb a steep grade actually reversed its direction and temporarily traveled away from the mountain instead of toward it. Again for long stretches of the way intervening foothills shut off the view. But ever and anon as the train emerged from such a section where the vision had been temporarily obscured, the mountain suddenly reappeared more glorious and radiant than before. And even though sometimes invisible, it was inspiring to remember that Mount Shasta was nevertheless always there, towering, impressive, silent, yet eloquent symbol of the



MAJESTIC MOUNT SHASTA AS SEEN FROM THE TRAIN IN CALIFORNIA

eternal amid the constantly changing and transitory.

May we not draw here a parallel in the relation of Jesus Christ to the missionary adventure. Throughout the years the home mission enterprise in this vast land of America has journeyed on toward its goal. Constantly before it has been the majestic, inspiring, towering figure of Jesus. Now and then some discouraging condition, some apparently insuperable difficulty in its achievement, even some actual retreat from missionary work once established, a reverse movement like the temporary southward journey of the train when its main direction was really northward, some loss of missionary territory—all these developments and trying experiences have left their chilling, discouraging effects and have temporarily obscured the vision of Christ and His deep concern to make America Christian. But always when these temporary conditions have passed away, the high purpose of the missionary adventure has become

more clear and the majestic splendor of Christ more real. So the home missionary task goes steadily onward toward the realization of its objective until the dream of the hymn writer shall be fulfilled:

America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

* * *

America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine.

* * *

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!



The World Mission of Christianity

Twelve Missionary Projects Suggested by Dr. John R. Mott



SINCE the meeting of the World Student Christian Federation in India last Fall, Dr. Mott has spent eight months visiting Ceylon, India, Burma, Siam, Japan, Korea, China and the Philippines. In each country he met with native Christian leaders to consider the next steps to be taken after the Jerusalem World Missionary Conference. "From an economic point of view the world is in a very grievous state," says Dr. Mott. "India as ever is bearing impossible economic burdens. These have never seemed so heavy and crushing as on this fourth world tour. Instead of the student centers, which have absorbed my time on previous visits, I touched on this visit numerous village communities and thus came to know first hand the appalling numbers and their dire condition. In China I had never realized the economic difficulties as I did on this trip, due to strife, widespread banditry, and more recently to famine." Within a week after Dr. Mott's arrival in the United States he met with a score or more of American missionary leaders and suggested the following twelve projects which to his mind should be of concern to every missionary statesman:

1. That we continue the process of coordinating our thinking on the World Mission of Christianity as envisioned at Jerusalem with the thinking of the leading minds throughout Asia. There could be no more serious loss than for us to lose step with each other—we of the West and the leaders of the Christian forces in the East in this world mission. This will not come about as a mere matter of magic, but only as discerning church leaders familiarize themselves with what trusted missionaries and nationals are yearning over as a result of Jerusalem. If they are right and we wrong in some cases it is important that we know it.

2. That we press the advantage that has come to us with the sounding out of the Christian message at Jerusalem. This message was a work of God, a divine deliverance. It explains our unanimity, despite our differences. This message seems to have given a new sense of direction to Christian leaders in every land. We ought to multiply the number of apologetic lecturers and authors who will take this message with its tremendous implications and prepare lectures and volumes and articles that will guide thinking and further investigation in every form of world wide missions.

3. We must carry into the churches the Jerusalem ideas and ideals in religious education. Our first line emphasis should be on religious education and religious education that is highly Christian.

4. Let us render the assistance to the Christian educational program on missions in India and Japan that we have so well rendered recently in China and the Near East, not to mention other fields.

5. In the realm of relations between the younger and older churches we must press on to realize and further the ideals of Jerusalem days.

6. Everywhere I went I heard a summons to a larger evangelism. All the troubles missions and churches have been passing through in almost every great mission area may be regarded as the precursor of the greatest religious advance we have ever known. We have a great opportunity if we not only see it but seize it. In China the churches have united in an effort to double their membership in five years, this on the initiative of Dr. Cheng Ching Yi, chief executive of the National Christian Council, and also Moderator of the Christian Church in China, which includes about one-third of the Protestant Christians in China. In Japan, Kagawa has announced the Million Souls Movement. Missionaries want him to be released and to move freely throughout Japan where today he is a flame of fire. In this summons to a larger evangelism there must be continuous, vital effort, and qualitative and intensive plans. We have got to have a larger adaptation of means to ends, especially in regard to literature prepared for special classes, taking advantage of special types, like mass evangelism, social evangelism, religious retreats, and other more modern fruitful methods. God has given Cheng and Kagawa the vision, and the missionaries are getting in behind them in these plans.

7. We should help in an unhurried and thorough evaluation of the mass movements. In India 90% of the present Protestant church membership are products of the mass movement. This mass movement has become so widespread that it is now influencing the castes. More than 10,000 of the upper castes have become Christians, and over 9,000 are in process of preparation. Some of the outstanding Christians and preachers of India today are converted outcastes.

8. Another important thing which we must do is to advance the solution of the Christian literature problem. The amount of available literature for the clergy and educated youth is inadequate and untimely in virtually every field. We should discover the ablest writers and secure their release for this kind of work. There is also the problem of getting literature distributed and used. We have allowed the initiative to be taken over from the Christians into the hands of the non-Christians in this matter of literature in India, China and Japan. This is

alarming. I trace the cause to our divisions. There is enough brain and enough money among us to make a plan and enlist the cooperation of scholarship to meet this tremendous need. I am speaking of the great body of Christian literature that is needed. The bookstores in Japan are well stocked with non-Christian literature, and scarcely any Christian literature is in evidence. We have the leaders, but we must release them, and the work must be done interdenominationally, with coordinate thinking and planning.

9. The next concrete thing is to augment the leadership of the Christian forces. There is a desire and need for more missionaries, expressed by nationals as well as missionaries, in every country. I do not know of a national who in a large group or a small one said that he did not want more missionaries. They said "We must have missionaries of the highest possible preparation and qualification." It is of the greatest importance that they be those who have experienced the *divine call*. We must enormously augment the number of national youth who will give themselves *unto death*. We ought to let no second or third class men through the lines as missionaries even if we have to send much smaller numbers. The matter of their preparation has got to be studied from top to bottom. We have got to re-think this whole matter of preparation in the light of Jerusalem. I suppose it means a review of the curricula of almost every theological seminary we have.

10. Again, we must liberate a vastly greater lay force. I sensed this on the Mount of Olives. Again in Asia. We must mobilize the strongest laymen in this country, making them aware of their unique responsibility. We have to be supplemented in our world mission by laymen to whom Congressmen will listen in the matter of treaties, etc. The missionaries alone are not enough.

11. We must have some way of illustrating the conception of Jerusalem that was summed up in the word "sharing"—sharing between the East and the West, between the older and younger churches, between different nationals, individuals of various schools of thought and of various ecclesiastical backgrounds. We must share our money, our personalities, insight, experience, burdens, the deepest things of life, as well as all those things that come from revelation from the divine source.

12. It is necessary that we strengthen the hands of the National Christian Councils, near and far. There are now fourteen of these Councils in what we call the sending countries. There are fourteen in the so-called receiving countries. After Edinburgh 1910 there were only two in the world. There was no international body. Now we have our International Missionary Council which rests officially on these twenty-eight national bodies.



Life-Giving Convictions

BY OZORA S. DAVIS

This address, given by the retiring moderator at the National Council of Congregational Churches in Detroit, May 28, 1929, relates a marvelous spiritual experience, the reading of which cannot fail to strengthen faith and uplift the spirit.

"LIFE-GIVING CONVICTIONS" was chosen by the Executive Committee as the watchword for the twenty-third regular meeting of the National Council of the Congregational Churches of the United States, and the privilege was given me by them to speak on this subject at the present session of the Council. This choice of this watchword emerged out of a definite attempt to interpret the contemporary situation confronting all religious bodies in a time when we are seeking to find new certainties and paths in a bewildering and fascinating world. Every creed, every program, every authority is challenged today as never before. To hold steady, keeping our poise, preserving our past in so far as it has worth, facing our future in the spirit of loyalty to the "growing light" of John Robinson, is the imperial duty of our churches just now. To publish new creeds, to launch new programs is not enough; to hesitate or compromise is craven. Our generation is asking us to prove our convictions in the terms of actual experience. We never really believe anything until we build our lives upon it. Faith passes through actual experience into certainty. Undergirding all our thinking and sanctioning all our practical endeavors must be those assurances which we have reached and confirmed, not by speculation, but in the actual grip with life in all its grim intensity, in joy and sorrow, in solitude and in closest contact with our comrades, in the actual engagements of life. It was in this contemporary situation, fully faced and fearlessly interpreted, that we were seeking to discover and define the abiding convictions which would "work" in the varied and difficult programs of our churches in the world today.

FACING ULTIMATE MEANINGS

To a discussion of these convictions I had looked forward. Then suddenly my world was changed, with tragic and shattering swiftness. Perhaps it ought not to have been so sudden. For many months

the danger signals had been thrown across my track; but the momentum of life was great, the urgency and charm of my work were upon me like a spell, and I dismissed the warnings as not meant for me. To be halted in mid-career, just at the moment when life was fullest and all the dreams seemed about to come true; to look swiftly and clearly into the face of pain; to front the prognosis of deadly disease; to have the whole house of life tumble in an hour into what might seem ghastly ruin—this is to face the ultimate meanings of human life and the verities of the Christian faith. This is what came to me not many weeks ago. In such a situation, if anywhere, will living convictions be defined; the anchors of faith can surely be forged in the white heat of suffering and by the blows of pain.

And so I am now daring to change my approach to this great subject. At the risk of the apparent projection of my own experience into a public occasion, I am about to throw down all the barriers of reserve and without apology, humbly, diffidently, yet courageously, I am going to try to tell the Council what living convictions I have won as I have been far out on the margins of mortal life where the boundaries of the eternal were waving and tenuous. I, too, am going to endeavor to say what I felt and knew in the valley of the shadow of death. For life never can be the same to me again, however long or short the span of my mortal days may be. I have the burden of a testimony resting upon my assured soul and I must give it, asking for your faith in me that I do not speak these words except in a chastened, grateful and confident spirit.

THE CONVICTION OF GOD'S REALITY

Now I know that this is a spiritual universe and that the Father God with whom Jesus lived is the supreme reality in it. I am no nearer a definition of God than I was when the year began; but I know that certain facts are true because I have tried them and found them valid. "Our Father" means such

a sustaining reality as can bear one through the deepest waters. "Father, into thy hands I commit my spirit"—I understand the confidence and peace with which a man may say this. "In him we live, and move, and have our being"—this is not a vivid sentence caught from the plea of a herald of Christ in the center of the world's culture; it is the solid fact, the absolute dependable truth of the operating room and the bed where pain is so near and constant that every breath is a form of anguish. God, the Father God, who loves me and helps me, in whom I rest and conquer, this is the reality of the universe. When I knew that a few deep breaths would mercifully free me from conscious pain, I said to myself, as clearly and confidently as I would have repeated an axiom, "Underneath are the everlasting arms." And they were there; I say that they were there. It was not the result of anæsthetic or morphine; it was not hallucination or self-deception. I lost consciousness in the presence of strengthening radiances; I came back in the assurance of supports, steadier and surer than all those blessed and beautiful ministries by which the modern hospital has learned to surround and ameliorate human pain. I cast myself into the arms of the Father about whom I had learned from Jesus; and He was with me, until my little boat floated in the sea of His goodness, and my spirit winged itself through the atmosphere of His love. I never can doubt this for a moment. The final reality is not electrical charges or forces that can be computed by mathematical formulas. The ultimate that we may know is spirit, it is God, it is the universe itself, which is alive and knows and loves. So all my life is a spiritual quest in union with the Father God.

THE CONVICTION OF A PRESENT CHRIST

Now I come to a second living conviction which has become my possession. I am reporting as clearly as I can and am not attempting to rationalize at all; but the reality of a living, present Christ I do surely know. For some years, as I have read the literature of Christian experience, I have been more and more confident that the truth of the living Christ, the consciousness of the Presence, the enjoyment of union

with an unseen but real Master, is the supremely important and blessed experience possible to the Christian.

The record of this is continuous, and is in full accord with the promises which Jesus made to His friends. "Lo, I am with you always." "Where two or three are met together in my name, there am I in the midst of them." "I in them, and thou in me, that they may be perfected into one, that the world may know that thou didst send me." These promises were realized in the experience of Paul. "It is no longer I that live, but Christ liveth in me." The use of the phrase "in Christ" in the letters of Paul confirms this testimony. The unbroken witness runs through the whole history of the Christian people.

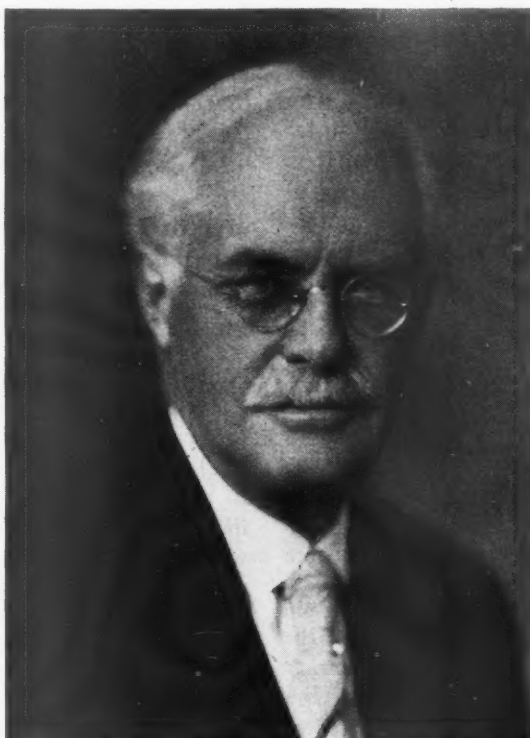
It seems to me now more than mere coincidence that among the last books which I read before going to the hospital were: E. Stanley Jones, *Christ of the Indian Road*; Robert Norwood, *The Steep Ascent*; Sundar Singh, *With and Without Christ*. I can take only a moment to refer to the significant and common factors in these three volumes.

Stanley Jones relates his experience in the early part of his book. He was broken in health and his future was involved in darkness. In this crisis, at Lucknow, there came to him what he describes as the Touch of Christ. It was contact with a new Life, which transformed him, and which, he repeatedly affirmed just before his recent return to India, never has left him. He says:

"I suppose that this experience can be picked to pieces psychologically and explained. It does not matter. Life is bigger than processes and overflows them. Christ to me had become *Life*."

Robert Norwood is the rector of St. Bartholomew's Church in the city of New York. A volume of noontide Lenten meditations, recently published, gives a report of his experience. It was on the day of his first Communion, which he had accepted with awe and fear.

"After the service, still fearful and trembling, I went along a woodland path and came to where a few May flowers were growing. There was the song of birds. There was a bit of blue sky. My heart was filled with ecstasy. I was meeting Jesus—meeting Him in the song of birds, in



OZORA S. DAVIS

the smell and color and delicacy of the May flowers. I was meeting my Master among the trees where He used to love to meditate. I was not afraid. I was at ease. I talked with Him. I saw Him. From that moment to this there has never been any fear in my heart about the Master."

This experience is often referred to by the writer. It is contrasted with the deadening character of formal instruction in theology. It is central and formative in all the thought and life of this New York minister.

Those who are familiar with the life of Sadhu Sundar Singh, often described as the most influential Christian in India, will not be surprised at the title of his last book, *With and Without Christ*. The proposition discussed in these chapters is: "Real Christians are not only with Christ, but they live in Him and He lives in them; and because He lives forever, they also will live forever with Him, who through death has conquered death." This statement is founded on his own experience, which has been reported many times, and which he tells again in this book. He had made up his mind that, unless he could find rest and peace for his soul, he would end his miserable life. He was praying and waiting at about half past four in the morning. Then a crescent light appeared in his room, which rounded to a globe, in the midst of which appeared a figure which he identified as Jesus. He says:

"To all eternity I shall never forget His glorious and loving face, nor the few words which He spoke, 'Why do you persecute me? See, I have died on the Cross for you and for the whole world.' These words were burned into my heart as by lightning, and I fell on the ground before Him. My heart was filled with inexpressible joy and peace, and my whole life was entirely changed. Then the old Sundar Singh died and a new Sundar Singh, to serve the Living Christ, was born."

PERSONAL AWARENESS OF JESUS

On the background of these three contemporary reports, not of doctrines or theories about Jesus, but of actual experiences of the living Christ, I am now venturing to give you the new conviction, crystal clear in my consciousness, which I never can lose, which has come to me out of the discipline of mental and physical suffering. I shrink from doing this for two reasons: the consciousness that I cannot adequately set it forth; and the fear I may seem to claim too great a privilege. I have seen no vision of a face or form that assumed physical outline. The voices to which I have listened may be explained as only the utterances of my own memory of the words of Jesus; but there was vast difference between what I heard from Him and the harsh calls of the announciators in the hospital corridors, summoning the doctors. I never can be persuaded that it was mere memory. I have experienced an awareness of Christ, a certainty of His presence beside and within me, a conviction that the age-old "mystic union" is true

and possible today, to which I must give testimony, so long as my life on earth endures.

This is the form in which the experience came to me. Called upon suddenly to look squarely into the face of permanently crippled powers and the surrender of the work to which I had given myself for twenty years, I was upheld and sustained and "saved" by my consciousness that Christ was intimately with me, giving me strength. Barring one brief moment, I never lost my self-control, never felt rebellion, never failed to conquer the grim tragedy of my lot in the strength that I knew came radiantly, ceaselessly, savingly from Christ. Once I stood on the edge of the abyss of doubt and now I know why Jesus cried, "Why hast thou forsaken me?" It was the blackest moment of my life; and it passed in a moment, as I felt myself upborne and made superior to the hideous doubt by the strength and love of Christ. This instant's experience of the dark night of the soul—and such darkness is more awful than any earthly midnight torn by lightning and drenched by rain—never has returned; and I think it never will.

AFTER THE DARK NIGHT, JOY!

Instead, courage, confidence, strength, joy, peace! And this is the way Christ kept His promises in my experience of shattered human plans and physical suffering. I heard His words, with the clearness of bugles in the morning, with such confidence as I put in my father's assurance the day he taught me my first lesson in swimming in a chill Vermont river, with a new certainty that is burned forever into my soul—I heard the promises of Jesus, I say, spoken to me in a hospital room. I may read again what I have read before, that we have no proof that Jesus ever spoke the words reported in the Gospels; but He has said them to me and He has confirmed them to me, and I know this and I affirm it to you.

I heard Him say, "Let not your heart be troubled." Oh, it was finer and sweeter and more exquisite than the flute notes of the thrushes around my New Hampshire cabin on a June morning. And, because of His promise, my heart was not troubled. I have not had one moment of fear. I heard the report of the surgeon without one instant of panic, for I insisted that I should know all the truth. My Master and Lord told me not to fear. I did not and I do not. Christ, living and loving, made it possible.

I heard Him say, "Peace I leave with you." This was something more than memory sounding a sweet sentence down the corridors of the past for my comfort. I know that we have more senses than the physical. I was not saying over words for my consolation. Christ was speaking. And peace, such peace as the world cannot give, the peace that passeth understanding, became mine, as the gift of Jesus. Perhaps the tide of this Christ-given benediction

may ebb and flow; but I know that I never shall lose it wholly. Like a man who has looked up at great mountains, there will always be a new lift and glory above whatever low levels on which I may temporarily dwell.

I heard Him say, "That my joy may be in you, and that your joy may be made full." No music like that have I ever heard before. The song of a child playing with the fairies among the flickering shadows of white birch trees in summer; the songs of village dancers, garlanded and rejoicing, accompanied by violins and horns; the exalted praise of the last movement of Beethoven's Ninth Symphony—all these but faintly express the meaning of this promise of Jesus as it came to me. Now I know what George Matheson meant by his great line,

O joy, that seekest me through pain.

The living Christ is the giver of that joy; and when it comes it is beyond price in value and beautiful beyond words to describe.

THE PROMISE OF LIFE

I heard Him say, "Because I live, ye shall live also." The meaning of this promise never had been revealed to me before. Now I was confronting the supreme experiences of a human life; thus the words took on new meaning. My Lord and Savior was living, although His physical body had been laid aside; therefore I, too, could not cease living, whatever might come to pass in my mortal body. In the church in Springfield, Vt., where my ministry began in 1896, the chorister occasionally sang a solo, the words of which came back to me in benediction:

If my immortal Savior lives

Then my immortal life is sure.

His word a firm foundation gives;

There I may dwell and be secure.

And so I knew beyond a doubt, *death cannot stop me*. Within the past few years I have thought earnestly concerning the survival of the individual after death. Many of the problems involved may come back to me again; but there in the hospital, in the hours of waiting before the surgeons could do their marvelous work, and in the long hours of recovery thereafter, these intellectual problems never came into the field of my thinking. There were no speculative questions; there were no doubts. I knew that I should go on; that my spirit was not a bubble breaking on the crest of a wave in mid-ocean; that I would still be I, as I have been through all the renewals and changes of my body and mind and spirit during the sixty-two years of my life on earth.

THE PROMISE OF JESUS

The promise of Jesus was plain and reasonable and utterly trustworthy. Many a great line from Brown-

ing reinforced this promise of Jesus. The confidence of the victor Christians of the past came ringing through my mind. It was the sure promise of Christ, however, on which I have built the house of my immovable faith. Now I look forward to the episode of physical death as a glorious adventure. I have no more fear of meeting it than I could have had in the old college days when I went home to my father's house and the room prepared for me by my mother's love. I have even anticipated what I yearn to do in the Father's vast house of being. Now I know what Paul meant when he said that Christ breaks the bonds of those in slavery through their fear of death. Thus he brought me the living conviction of the reality and power of the life immortal.

Much more I could say concerning this experience of the living Christ; many years will not be enough to vivify and order it all in my mind and heart. It is there, lodged immovably at the center of my firmest faith; and I cannot do otherwise than utter it, in poor words, indeed, but with a conviction which is the very expression of my central self.

LIFE VALUES SEEN ANEW

In such an experience as has come to me, the values of life swing into new clarity and relationship. All my life has been engaged in external activities. Especially have the last five years been crowded with action. It has been worth while; I do not disparage it; but life is something far more than the carrying out of programs and the successful achievement of projects. The whole meaning of a human life is summed up in loving, in being kind, in helping, in being comfortable to live with. The New Testament took the word "love" out of its common usage, where it had been touched with ignoble meanings, and lifted it into the crystal clearness and the radiant light of the words of Jesus, "This is my commandment, that ye love one another, even as I have loved you." The great conviction that I have won out of pain is that the new commandment of Jesus sums up all the meaning of life, all that we need to know about it, here and forevermore. "As I have loved you!" In that exquisite sentence there is no touch or taint of the meaning of love as it is often debauched by misuse.

Seeking other words to interpret what I mean by a life of Christlike love, I would describe it in the language of the Beatitudes; I would sum it up in kindness. I am convinced now that the only times when my life has been worth while have been when I was unselfish and kind and generous in my relations with others. When I have been self-seeking or merely aggressive I have not been worthy of my Master or of my life at its highest and best. It was not when I was "putting over" something that I was really living; it was when I was putting myself under my own burdens cheerfully and under the

loads of others with quiet helpfulness that I was living.

Perhaps this is only another way of saying that the Cross is the true and glorious symbol of the Christian faith. Printed on a little board which I have used for some years to hold my writing tablet are five words which were given me in a book by Sundar Singh: "*Si crucem portas portabit te.*" "If you carry the Cross, it will carry you." I have proved its truth. Back in manifold forms and in measure overflowing have come to me every service that I have tried to render, every kindness that ever I have shown. If we covet help and affection in a bitter experience, I know that the way to be sure of it is to love and live in the spirit of Jesus.

THE CONVICTION OF BLESSED LIVING

What I am seeking to express now is a new and living conviction of the reality and the practical content of the good news of the Kingdom of God, which is both within us and in our midst, which Jesus described in the wonder of His gracious words and made plain in the miracle of His perfect life. It is a way, a method, a technique, which presents to every living person the highest, most satisfying, most blessed method of living that ever has been revealed. If the word "Kingdom" seems inadequate to our modern thinking, then we may substitute "family" or "fellowship" for it and still be true to the ideal of Jesus. It is a "way of living according to the mind of Christ"; but this is not the following of a pattern or the imitation of a Master; it is fusion of purpose, identity of spirit, comradeship with an unseen but living Lord. I never knew this before with such certainty as I know it now. The reasonableness and splendor of the Christian way and program!

THE CONVICTION OF PRAYER

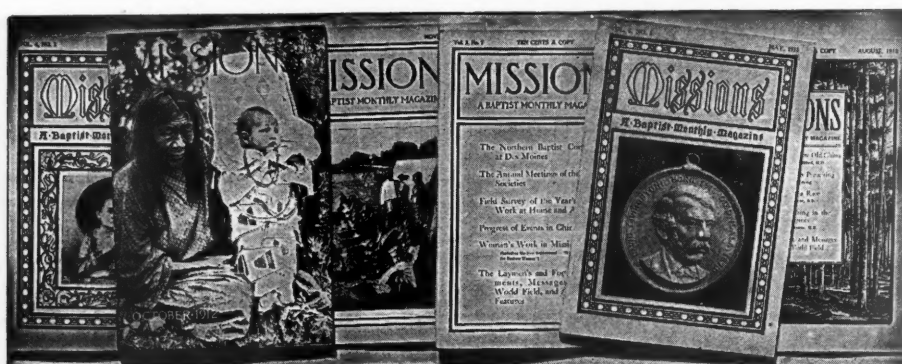
Only one more living conviction may I here define as I have won it out of my profoundest experience of life thus far. I know the meaning, the reality, the power of prayer. By prayer I mean specific and positive intercession. I do not mean an exercise that

is warranted because it is subjectively profitable to him who prays. Nor do I mean prayer that assumes the form of magic or incantation. I mean prayer as the commerce of praise and confession and petition between a Heavenly Father and a trustful child. I know that something has been done in my physical body, as well as in my mind and spirit, by energies which have been released for my healing and help in response to the prayers of those who have interceded for me. How do I know? By what I have felt, by that to which I have been sensitive. This is not delusion; it is not a conviction born of the desire to have it so. I know it and affirm it beyond any possible doubt. Prayer is what Sir Oliver Lodge called it a generation ago, "an engine of achievement."

And so I am calling this great Council and the churches among whom I have ministered for almost thirty-three years back to the practice of prayer. To prayer as Jesus made it a supreme reality and power in His own daily life; to prayer as he commissioned and encouraged His own first followers to pray; to prayer as it has been mighty in the history of the Christian people in every generation of their achievement—back to the use of prayer in the trustful spirit of little children I call you, my brethren. For I have learned that in prayer are surely to be found strength and joy and peace, the Father's love and the Master's presence.

THE FLAME OF CONVICTION

I have written these paragraphs slowly and haltingly in the weakness of convalescence. How eagerly would I pour into them the urgency and the conviction and the joy which come so much more surely with complete physical health. Catch the light of assurance back of the sentences if you can. There is a flame of conviction burning there which is more than logic or rhetoric. The statement of the mystics that their real experiences could not be defined used to irritate me. It seemed like taking refuge behind a slim excuse. There is an ineffable content, however, in the deepest experience of religion, and what is "most worth telling can't be told."





THE EDITOR'S POINT OF VIEW



A WONDERFUL EXPERIENCE

We call special attention to the remarkable address on another page by Dr. Ozora Davis, delivered as retiring president of the National Council of the Congregational Churches at their meeting in Detroit. We give it in full, making this exception to our general rule because of the very unusual character of the witness it bears to one of those rare spiritual experiences which prove the presence of the living Christ. Dr. Davis is a man whose character attests his statements and carries conviction of reality to all who know him. As president of the Chicago Theological Seminary he has filled a conspicuous place in his denomination. Suddenly stricken with a disease pronounced fatal, he was face to face with death. The experiences which followed, told by him with simple candor, are calculated to bring comfort and strength to all hearts. We doubt if any one can read the address without being greatly moved. We join with those who feel grateful to Dr. Davis for thus making public his testimony to the deep things of the spirit. One of the Congregational ministers who heard him says that if the convention, thrilled and uplifted, could have laid aside its routine and given itself to consideration of the address and its appeal, in his opinion a revival of spiritual life might have resulted that would mark a new era of power for the church. We are doing what we can to extend the influence of the address, and are sure that the missionaries, especially those who work in lonely and isolated places, will thank us for so doing.

MISSIONS IN THE NEAR EAST

In *Foreign Affairs* the stirring history of American Missions in the Near East is told by Edward Mead Earle, Associate Professor of History at Columbia, and author of *Turkey, the Great Powers and the Bagdad Railway*.

Prof. Earle says that no other American activity in the Near East has been of such extent and consequence as Christian missions, or so long and earnestly supported by so numerous a home constituency. Not a region has been neglected. First in the field was the American Board (Congregational), followed by the Presbyterians, Methodists, United Presbyterians, and others, while the American Bible Society, active in the Near East for a century, has distributed between four and five million volumes of the Scriptures in the several vernaculars. Ameri-

can schools, colleges, hospitals and social service organizations went along with the Protestant missionary organizations, the whole involving the expenditure of millions of dollars and the devoted service of thousands of lives. Thus basing this great enterprise, he says that the past quarter century has been particularly trying for missionaries in the Near East, and traces the causes. When the old Empire disintegrated the protection of the religious and nationalist minorities ceased. The Young Turk revolutions of 1908-09, the Balkan Wars, the Great War, the practical extermination of the Anatolian Armenians, the Graeco-Turkish War of 1919-21, the Peace of Lausanne and the exchange of populations between Greece and Turkey, produced kaleidoscopic changes.

How the American Protestant missionaries, having failed to reach the Jews and decided not to attempt the Moslems, took up the task of reforming the Near Eastern Christians of the Orthodox Churches; how the clergy of these Oriental churches fought the western invaders, resisting heresy both as priests and politicians and presently practising violent persecution on the converts; how the American Board poured in more men and money, established hospitals available to millions of people regardless of race, sex or religion; how evil times came under Abdul Hamid II, with the Armenian massacres that horrified the world; how the missionaries were charged with teaching treason and inciting revolutionary activities; how the missionaries, helpless, had to pass through the terrible scenes of murder, arson and pillage; how they heroically helped the refugees and cooperated in the distribution of relief and finely demonstrated Christian charity in most trying circumstances—all this makes a thrilling chapter for the historian. Then came the questions as to diplomatic support, government protection, indemnities, and the employment of gunboats, sad handicaps to the missionary cause. The story closes with the missionary situation today under the new Turkish regime and radically changed government. As to what shall be said of American missionary work in the Near East as a whole, he thinks it too early as yet to pass critical judgment. He believes, however, that the missionary must now find a new approach. The American Board, he says, has frankly recognized that personal example and

friendly contact are the only real hope for the continuance of missionary work in the Turkish Republic, and is adjusting its work to the new order. This will make for the cause of goodwill and peace.

FOR NAVAL DISARMAMENT

Ambassador Dawes, on his arrival in England, at once held parleys with Premier Ramsay MacDonald on the subject of naval disarmament. The result was a plain statement favoring a conference and inviting other naval powers to join, with definite aim to establish the navies on a peace rather than a war-preparedness basis. Of course President Hoover and the State Department are back of our representative at the Court of St. James in this. The press, American and foreign, has commended the move heartily. Mr. Dawes has made a decided and favorable impression in London, his straightforwardness and independence winning public approval. He has also proved his character by establishing the rule that no liquors shall be served at the embassy in any of its social functions. As the representative of a nation which made prohibition a constitutional provision he believes the law should be obeyed on all United States domain. Questioned about it he is said to have replied, "I do not drink or have it at home, why should I do so here?" He has set other United States diplomats a courageous if troublesome example.

AMBROSE SWAZEY'S MESSAGE

To let our readers share the message which Ambrose Swazey sent to the Denver Convention, we quote the following from the *Daily Official Bulletin*:

Honored and loved in the fulness of his years, that grand old man of the Baptist denomination is with his brethren in spirit, even when he cannot be present in the flesh. He did not feel that he could come to Denver this year, but he sent the following message:

Too much honor cannot be paid to this noble layman who has been a tower of strength to the Christian cause, and whose spirit shines through his message:

*Mr. Arthur M. Harris, President,
The Northern Baptist Convention.*

My Dear Mr. Harris:

I was in hopes to attend the Convention at Denver, as the meetings and opportunity of seeing so many of my acquaintances in years past have been a great inspiration to me, and I was especially anxious to meet with my dear friends of the Finance Committee. I feel, however, that it is best that I should spend the summer at my old homestead in New Hampshire where sentiment has a part and where the quiet is such that were it not for the ebb and flow of the tides in the nearby river, I would at times feel that this old earth had stopped revolving. During the Convention days I shall love to think of you all who have come together

a mile above the sea on that beautiful plateau with its adjacent mountain peaks, its clearer air and brighter stars.

Since the Convention came into being marvelous changes have taken place and the greatest war of the world has been waged with its resultant strain and stress of mind and body, from which we are only now emerging. Yet throughout these years the Convention has continued its work at home and abroad with increased cooperation and devotion to the Master's service. Certainly this higher plane of endeavor, with a clearer and brighter vision of the future, makes it especially fitting that Denver should have been chosen for the meeting place of this year. How appropriate and expressive today are the lines of the familiar hymn of more than a century ago—

"In the cross of Christ I glory
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."

Most sincerely yours,

Cleveland, Ohio.

AMBROSE SWAZEY.

THE NEW CHINESE MINISTER

Dr. Wu Chao-chu has presented his credentials to President Hoover as first Minister to the United States of the new Chinese Nationalist Government. In so doing he told the President that he was glad to come to a country "which led the world powers in recognizing the Nationalist Government and in signing the first treaty restoring to China the freedom of regulating her national tariff." Replying, President Hoover expressed earnest hope for the peace and prosperity of the new China. No former President has ever known China so well as he, for there he laid the basis of his successful career. It is a striking fact that Minister Wu is the son of the famous Wu Ting-fang, who twenty years ago represented the Chinese Imperial Government at Washington, and built there the pretentious legation house which his son now occupies with pride, and where he had played as a child. Strange things evolve in the whirligig of time, and this is one of them. Twenty years ago China an Empire, Wu Ting-fang its representative at Washington. Today China a Republic and Wu Ting-fang's son its Minister, representing a new era indeed.

NOTE AND COMMENT

¶ Missions proposes to take up *The Survey* for consideration in October issue, and to bring to the special attention of our readers the points that merit immediate and careful consideration. In doing this we should like to feel that it was not only in every Baptist household, but that it had been widely read. The book is free and can be had by writing to any of the literature bureaus, or to headquarters.

¶ The death of Rev. Robert A. Hume removes one of the veteran missionaries of the American Board, a man of wide influence and usefulness. Dr. Hume was in service in India for fifty-two years. He was the first moderator of the United Church of North India. Many times he was decorated by the Indian government, his honors including the gold Kaiser-I-Hind medal. His parents were missionaries in India, and he was born in Bombay in 1847. He was graduated from Yale and Andover seminary. He returned to India as a missionary in 1874, his post being at Ahmednagar. Yale honored him with the doctorate in 1895. He was the author of "Missions from the Modern Point of View" and "An Interpretation of India's Religious History."

¶ Large gifts for educational work in China are reported through the final distribution of a part of the estate of Charles M. Hall, president of the Aluminum Company of America. The bequests include Fukien Christian university, Foochow, \$250,000; University of Nanking, Nanking, \$600,000; Shantung Christian university, Tsinan, \$350,000; West China Union university, Chengtu, \$500,000, and Yen-ching university, Peking, \$1,500,000. Northern Baptists are interested directly in West China Union university.

¶ A call to the Christian women and girls of the world to prepare for the observance of the nineteenth centennial anniversary of Pentecost has been issued by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America. The call asks that the year be made one of spiritual preparation by uniting the Christian women round the globe in a worldwide fellowship of prayer. In connection with daily prayer it is recommended that the New Testament be studied, particularly the Gospel of Luke and the Acts. The world fellowship of prayer is not to be formed by a visible bond of organization, but it is hoped that every woman who reads the call will be led of the Holy Spirit to accept the invitation and tell of it to others, that they also may share.

¶ In the proposed constitution for India put forward by an Indian Committee it is provided that there shall be no state religion, no endowment of any religion by the state, and no disability or preference on account of religious belief or status. The principle of religious liberty is thus recognized, and Hindus and Mohammedans have accepted it.

¶ The trustees of Colgate-Rochester Divinity School have elected Dr. A. W. Beaven president of that institution. History in this instance repeats itself, for Dr. Clarence A. Barbour was called from the pastorate of the Lake Avenue Baptist Church in Rochester to the presidency of Rochester Seminary, and now Dr. Beaven has been taken from the same pastorate. This has been his only pastorate, and for twenty years he has led the church forward in all lines of service and giving until it has an outstanding position in the denomination and city. In addition to this strenuous work, Dr. Beaven has been active in denominational affairs, was first vice-president of the Northern Baptist Convention in 1928-29, and has been for some years president of the New York State Convention. Devoted to missions he has developed a missionary church. Long a trustee of the seminary, he is thoroughly acquainted with the responsibilities of his new office. With its large endowment, the prospect of a new and ample home in the suburbs, a well-equipped faculty, an influential alumni, and an enviable background of history, Colgate-Rochester Divinity School

faces a future of great promise and affords President Beaven full opportunity for the exercise of all his powers. MISSIONS wishes for him the largest measure of success in a work of vital importance to the churches.

¶ The British Baptists have closed successfully a two years' effort to raise £300,000 (\$1,500,000) as the basis of a benefit fund for ministers and ministers' widows. Dr. Rushbrooke says this represents the largest special appeal ever made by the British Union, and in view of the heavy losses incurred by the English Baptists as a consequence of the war, the raising a total of £303,000 is a sign of widespread interest. The announcement was made at a dinner given in London at which Prime Minister Baldwin was principal guest.

¶ Dr. D. J. Evans has resigned his pastorate in Kansas City to accept a professorship in the Colgate-Rochester Divinity School, where he will be a valuable addition to the faculty. He will fill the chair of homiletics established in honor of the late Cornelius Woelfkin. Dr. Evans was chairman of the program committee whose work was so highly commended at Denver. He combines the qualities of teacher and leader.

¶ Miss Marguerite Eldredge sends from Ntondo, Haut Congo Belge, Africa, an account of the inaugural exercises in connection with the opening of Tremont Hospital, together with translations of the two principal speeches, one by Monsieur le Conseiller Juridique Brasseur, the other by Monsieur le Commissaire du District Von Moeck, who graced the occasion officially. We shall hope to do justice to the occasion, which was of great gladness to Dr. Hjalmar Ostrom and the Ntondo staff, in our next issue. We now have one finely equipped hospital in Central Africa, the first one completed by American Baptists.

¶ *The Guidebook*, which has been published by the Foreign Mission Society for many years, this year gives place to a joint annual in which the Woman's Foreign Society shares, merging its former annual, *Our Work in the Orient*. The title is now *Overseas*, and the first issue is in every way attractive, the cover being of the kind to catch the eye, while the contents will hold the interest. Here we have really an illustrated survey of the Foreign Mission enterprise of Northern Baptists, and the result is a most readable book of 260 pages. At the same time the guidebook elements have not been omitted, and here are fields, maps, institutions, missionary personnel and directory. The work of both societies is thus presented as a unity. *Overseas* ought to find place in every pastor's study and missionary library. It is a mine of interesting facts for sermons and addresses and programs.

¶ *From Ocean to Ocean*, the field report annual of the Woman's American Baptist Home Mission Society, reflects credit upon its editor, Mrs. Miriam Davis Rohl, who is now leaving an editorial position, a work which she has filled with skill and devotion. This volume is full of human interest material gathered from the fields in which the Society works, and the arrangement is excellent. The editorial touch is evident, and the selections which head the different sections are suggestive and helpful. The Society provides also programs based on material in the book, and these can be had on request. There is no reason why local missionary circles should not have intensely interesting meetings, if the leaders will use the literature now available.

Skylines and Silhouettes of Our India Missions

This is a remarkably graphic and colorful story of what a member of our Foreign Mission Deputation to India saw and learned in Burma, Assam, Bengal-Orissa and South India

BY PROFESSOR HENRY B. ROBINS, PH.D.



OUTDOOR CHAPEL SERVICE OF THE GIRLS' SCHOOL AT ONGOLE, PHOTOGRAPHED BY G. H. HOLT

PART II, CONTINUED FROM JUNE ISSUE

YOU would have smiled, as we did, at the happy reception given us as we crossed the threshold of the Bengal-Orissa Mission, at Bhimpore, where our work for the Santals centers. Some eighty teachers in the village schools were holding an institute at Bhimpore, and they joined with the local Christians in welcoming and garlanding us. The process of garlanding was quite interesting, being preceded by a Santali song sung by three elders clad in blankets, who stood before us as we sat in a row at the front of the church and threw marigolds at us, when they didn't forget. Then they bowed very low in salutation, and one who stood too near the large table in front of us bumped his head on the table, amusing both himself, the school chil-

dren and the grave and reverend members of the visiting party itself. Our responsibility among the Santals extends to 185,000 of the 2,000,000 members of that aboriginal group.

The writer of this sketch recalls a hectic Sunday in Khargpur, when he arose at six o'clock; went to Sunday school at eight o'clock at the English church (which serves mainly the Anglo-Indian community), where he taught a boys' class and addressed the school; preached at two o'clock, in the same building, to the congregation of our Telugu church (whose members are largely servants in English and Anglo-Indian families); at three-thirty, preached at the Indian church, housed in a really adequate building with an excellent parsonage hard-by—a church, by

the way, filled by a reverent congregation who had come to worship, having no knowledge, in advance, of our being present; and, finally, preached in the English church at six o'clock. The reason for all this congestion of speaking lay in the fact that the other members of the party had gone to Jamshedpur for that Sunday. Khargpur is perhaps the greatest railway town in India, certainly the chief in all northeast India, owned by the railways and organized as a shop-town. As a city of some 75,000 it presents one aspect of the problem of the new industrial order in India. Jamshedpur, with above 100,000, the great steel center of India, presents yet another aspect of the new industrial order. What will the Christian movement do about the matter? Our missionaries are trying, with the resources which we give them, to answer that question; and they are registering measurable success.

The Bengal-Orissa Mission is at least tri-lingual, using Santali, Bengali and Oriya in the regular services, in some congregations combining or alternating at least two of these tongues. But one or two additional memories can be recorded. It was Christmas holiday time, and Mr. Sircar of Midnapore, in charge of the work for students in the great Government College, rather doubted whether we should have a hearing. But he diligently issued personal invitations, called upon many, and the result was that we had perhaps sixty English-speaking friends, Hindu and Moslem, from the College and the Government offices mainly, with a small sprinkling of students. Never have I had a finer hearing than this group gave me as I tried to outline the conditions of a better world, the fundamental condition being what Jesus announced to Nicodemus. The professor of English Literature in the College responded in generous and appreciative terms to my own address, and I was led to feel that one could find common ground for discussion of the deeper interests of the soul, if he carefully sought it. We gathered at Balasore for the conference, but were not too much preoccupied to see the splendid school work carried on there by both Societies. Not the least impressive experience of that stay of three or four days was the meeting, toward its close, with a group of Balasore men, who met the Commission in the interest of the local work. In that group were two M. B.'s, two A. B.'s, an L.L. B. and a retired government official—all Indian Christians, while on the document they presented us was the name of another outstanding man, an A. B., and B. Ed. (The M. B., it should be said, corresponds to our M. D.). Again we felt that converts must be weighed as well as counted. Here was a group of men who have vast potential influence with the ruling class of the community.

The Deccan is ruled by a Moslem prince, the Nizam of Hyderabad, and one makes his best ap-

proach over "His Exalted Highness' Guaranteed State Railway," via Bezwada. Talk of retrenchment had brought to the South India Mission intimation of the possibility of cutting off the extensive work in the Nizam's Dominions, perhaps since the work in that native state suffers some handicaps which it does not have to bear in the Madras Presidency. The Deccan missionaries accordingly were resolved that the Commission should at least see what it was hinted might be cut off. Thanks very much; for, while the Board is opposed to "horizontal cuts," the Commission is not likely to recommend the abandonment of the Deccan. Why? Well, if you could have traveled with us to Sooriapett, Nalgonda, Jangaon, and Hanumakonda, to say nothing of the sojourn in Secunderabad, you would have the answer. The answer is not to be seen in big institutions, for the Deccan schools are comparatively small. The only really large institution is the hospital at Hanumakonda. The answer is to be found in the Christian community. When the missionary who met us came to Sooriapett nearly thirty years ago, it was a barren, treeless plain. One of the first things he did on the 135 acre compound was to plow in a quantity of tamarind seed. Now, all about that center, there are fine trees. Similarly he and his co-workers planted in the fallow soil of Indian hearts the seed of the gospel. Now there is a rich harvest, a group of churches with nearly 3,500 members. Here in the compound is a fine example of mission economy, a beautiful church, for the building of which government estimates would require Rs. 30,000, but which the missionary built at a cost of Rs. 9,000. One meets a group of district pastors, each charged with a group of Christian villages. Each receives Rs. 16, about \$6.00, per month. How would you like to support yourself and family on that amount? But they are better off than their parishioners, who are mostly still attached as serfs to the soil, and receive perhaps \$1.50 per month, the wife half that amount, the children the barest pittance. And this state of things is largely true all throughout our South India Christian community—their livelihood is the most meager imaginable! Imagine yourself sitting on the verandah of the mission bungalow at Nalgonda. Before you, as the afternoon draws on, parades the whole force of the Nalgonda field. First, the old Ford touring car; then the ox-cart—each of them laden with Telugu preachers; then came several ponies, upon each of which sat a preacher, with his bag containing Bible and hymnbook over his shoulder; then followed the Bible women, and finally the Christian throng eager to see and to hear. Under the peepul-tree before the bungalow, mats were spread just as on a preaching tour they would be spread in the bazaar, and the preachers, seated thereon, began singing the gospel to the accompaniment of little hand-drums and brass clappers. Out

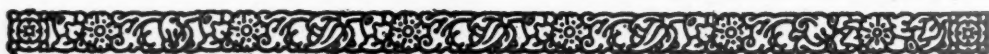
in front of them a small urchin of four or five jiggled away in keeping with their time. Then, one after another, two preachers arose and claimed attention, the second being specially interesting and original in his preaching—singing a snatch of a Telugu Christian song, and then expounding its truth in dramatic fashion. Then came the Bible women in a service for women. Both services were real and entered into with zest. The congregation caught the meaning, as one could see from their faces. But what variety of garb and want of it the throng presented! Surely, as one looked out over any such throng his heart must have been moved with compassion. The work centered at Nalgonda today claims some 5,000 church members. Abandon it, when there are today in these two stations alone almost as many Christians as in the three China Missions? The question suggests its own answer.

What masses of people there are in South India today dependent upon us for their spiritual future! Ninety thousand church members; a Christian community of perhaps three times that number; a school community, actually in schools under our Mission, of some 35,000. If you sat in your church pew long enough for each one of those church members to tell his Christian experience, allowing but one minute per member, and putting in eight hours a day to the hearing, you would be there daily for the next six months! One got an impression of numbers as he moved through such a field as that centering at Kanigiri. For twenty-three miles of our approach it seemed as if we were meeting a group every few rods, to say nothing of the school children, stationed at intervals beside the road, waving tissue-paper pennants as we passed. And one realized that the gospel is now beginning to make its appeal to the caste people as never before. The Sunday evening in a Sudra village twelve miles or so from Ongole left a memorable impression of the eagerness of these people, the substantial farmer class and landowners of the district, to hear the gospel. The afternoon had been spent with the outcastes in their hamlet nearby, but the Sudras would not let the opportunity pass; the gospel must also be preached in their village. No doubt most of them would have sat there all night to listen, but we had to adjourn the meeting by ten o'clock. Again, at Kandukur, the station which has been turned over to the Telugu Baptist Convention, and which is in charge of Rev. P. Abraham, while the compound in front of the bungalow was filled with the outcaste Christians and their friends, we shared the verandah with a row of Sudras, who sat through the entire program with the greatest apparent interest. Nor shall I soon forget a chance halt in a Sudra village near Donakonda,

while the tire of our motor-car, punctured by a cactus-spine, was being repaired. At the missionary's suggestion, I preached to them while he interpreted. He knew how to put my hesitant appeal into convincing form, and soon they were nodding approval, and smiling also. But when they nod approval they actually shake their heads from side to side. One could not help asking what would happen if these Sudras should begin to come *en masse*, as the outcastes did in Dr. Clough's time. Our missionaries already have their hands more than full. Perhaps they will not come that way. But there is every indication of an ingathering from among them. When they do come in numbers, they will bring a stability and a financial reinforcement which the Telugu churches very much need.

How one could combine into a single paragraph the impressions of the twenty-eight stations in the South India field, twenty-three of which we saw, is difficult to imagine. Each station has its own individuality, and reflects in numbers of instances the personalities of those who worked there for years. Ongole, Kurnool and Nellore, as institutional centers and each the focus of a great organized work, have marked interest, but so also has a country field like Udayagiri, with its spotless compound and beautiful little hospital where the fragrant memory of a frail little woman physician lingers and blesses—but, if one started to name them, he would have to touch each one. What a sight is Kavali, with its barbed-wire enclosure, offset by the school and the church outside; more than offset by the sight of reclaimed families on their own land at Bitragunta; and completely sublimated in the view obtained of a new community of Erukalas at Allur—honest Christian farmers and landowners. What a ministry to womanhood is omened by the ninety-odd young women whom we faced in the chapel of the Union Medical College at Vellore! How could one visit Podili or Vinukonda or Cumbum, to choose at random, without being deeply moved by what he saw and felt there? How could one face the young preachers at Ramapatnam or those teachers-in-training at Bapatla without envisioning all the congregations of worshiping Telugus in the great field as the years shall multiply them, and all the schools in which young, unprivileged India shall tomorrow learn a better way of life? No; our task in South India is not done. It is only well-begun, but thank God for that heroic beginning.

Do you remind me that I haven't mentioned the name of a missionary? I know it. I didn't want to choose one here and there, for I honor them all, and I shall cherish for many and many a day the memory of meeting them at work on their fields.



Digests of Annual Reports Presented at Denver

American Baptist Foreign Mission Society

115TH ANNUAL REPORT

THE Report begins its review of the year by saying that through all changes the Society has maintained the spiritual emphasis formulated in the statement that "the primary work of the missionary is to lead men to accept Christ as personal Saviour and Lord." The year has been one of steady progress in the work of the Society. More settled conditions have facilitated the task of the missionaries. Full church life and activity have been resumed. Several notable anniversaries and inspirational gatherings have occurred. Home conditions have likewise made their contribution to stability and progress. Everywhere conditions seem favorable for a substantial advance in the Christian movement.

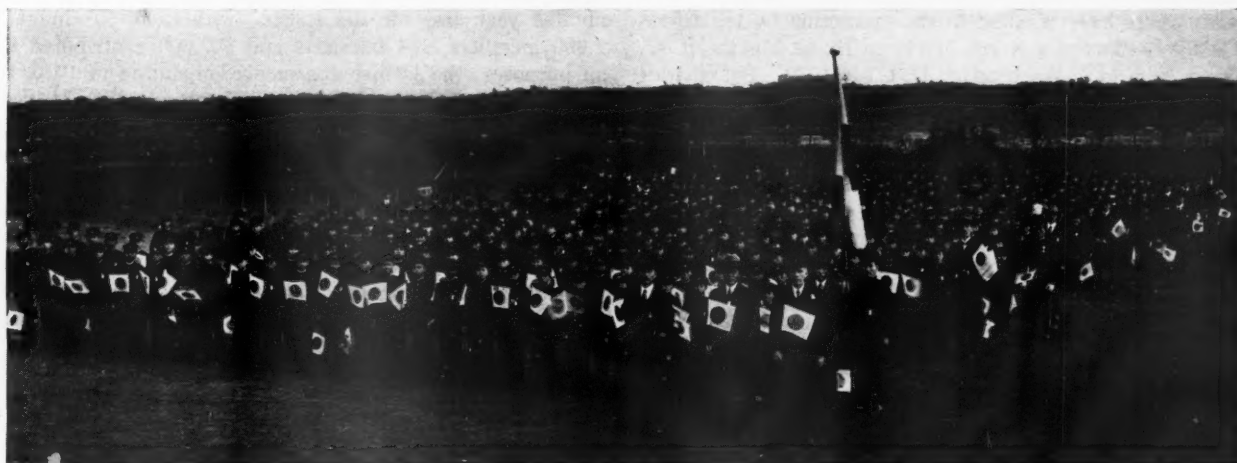
The Report considers the special deputation to British India; the dedication of the Memorial Church in Yokohama; the Judson Fund; Mr. Rockefeller's gift to Judson College; the Belgian Congo Jubilee and special deputation; the survey of the Belgian Congo Mission and projected important readjustments. In regard to the Belgian Congo field the Report says:

"During the half century of work in Belgian Congo changing conditions have necessitated many readjustments. The building of the railroad from Matadi to Kinshasa effected economies by concentrating at one point the work formerly carried from three stations. The entrance of other evangelical missions gradually delimited the territory for which Northern Baptists were held responsible. A re-study of the field therefore seemed especially appropriate in connection with the Congo Jubilee. The Mission had prepared for such a study more than a year in advance. A Committee on Survey had carefully reviewed the present situation, including areas, populations, church progress, medical needs, and many other items of importance. With this material before it the Mission Conference considered its work. The missionaries were frankly embarrassed by the success of their efforts. Growing churches had been built

up in every station, and a great awakening was manifest throughout the field. Many new villages were calling for evangelists and teachers. A large important area south and east of the field already occupied had received little attention. Twenty-seven chiefs were urging missionaries to bring their people the gospel. The territory belonged solely to the Society and no other evangelical organization was ready to undertake the task.

"The Mission faced the situation squarely. Stations already established were undermanned. Enlarged resources in men and means in the near future seemed improbable. Two readjustments at once suggested themselves. In common with the Swedish Mission and British Baptists the Society was occupying Matadi. The population was small, hardly more than 7,000, and the Swedish Mission desired to assume entire responsibility. The Tshumbiri field also had a small population of approximately 25,000 and was contiguous to a strong mission of the British Baptists at Bolobo, who were favorably disposed to consider a transfer of responsibility of Tshumbiri. Such transfers would release two missionary families and two single men of the Society for advance among the hundreds of thousands in the large area already mentioned, and would also enable the Society to reoccupy the important station of Leopoldville which had been left without a missionary for many years. The urgency of such reoccupation was due to the transfer of the government capital from Boma to Leopoldville. Thousands of natives from many tribes were now migrating there for service with the government and with the many commercial companies whose headquarters are established there. These readjustments of territory were therefore approved.

"The Mission Conference was also impressed with the immediate urgency of building up a more numerous and better trained African staff. The rapidly increasing economic and political activity throughout Congo sets a high



STUDENTS OF THE MABIE MEMORIAL SCHOOL IN YOKOHAMA WITH PRINCIPAL SAKATA, DR. Y. CHIBA AND DR. CHARLES B. TENNY IN FRONT

premium upon training. If evangelical missions cannot give it to the Congo people they will seek it with the Catholics. The people in the great fields of the Society look to the missionaries as their best friends and fathers in the faith, and display touching confidence that they will not fail them at this time. The overwhelming impact of civilization upon their simple social order forces disintegration of the primitive culture and customs of ancient days. They need the gospel and the fruits of the gospel in home-making, church building, and community organization. So the Conference planned for a considerable enlargement of the work of the Congo Evangelical Training Institute at Kimpese. For twenty years supported jointly by British and American Baptists, this institution had been carrying on an important work in the training of evangelists and teachers.

"At its annual conference the Congo Mission elected Rev. P. A. McDiarmid as secretary. As soon as possible he will give his full time to the task of studying and coordinating the work of the Mission. His long and successful service in Congo, together with the deep affection and esteem in which he is held eminently fit him for the task.

Other matters referred to are the Society's work with the Board of Missionary Cooperation; changes in the Board of Managers; Denominational Day; obituary notes; growth in self-support; interdenominational relationships; deputation service of missionaries; foreign mission policies; conditions in China; echoes from Jerusalem; Shanghai College, its new library and new president; the British Government Commission to India; depleted conditions of fields in South India, where ten missionary residences are unoccupied; the new Judson College; educational institutions in China; service of Dr. Lewis and Dr. Rushbrooke's new office; literary service of missionaries and secretaries; the secretarial staff; candidate department; new missionaries; homes for missionaries' children; revival of Buddhism in Burma; the Karen Mission centennial; budget and research department; depletion of the missionary staff; evangelism around the world; the World Alliance at Toronto; and recent developments in Russia. This indicates merely the topics which those interested will find treated in this comprehensive general survey of the year's work. More detailed reports from the stations follow, together with the financial statement.



The American Baptist Home Mission Society

NINETY-SEVENTH ANNUAL REPORT

THE report is introduced by a reference to the appointment of Rev. Almond Barrelle to Central City, and Rev. Walter McDowell to Denver, in 1864, as the beginning of home missionary work in Colorado. When the report of the society was presented in Denver ten years ago, Colorado was missionary territory. Since then it has achieved self-support as a Convention. Colorado, however, as well as neighboring states, is still missionary territory, having large unchurched areas within its borders.

Missionaries and general evangelists report a total of 6,402 baptisms, as follows: English-speaking, 403; Indian fields, 184; foreign-speaking, 1,239; general evangelists, 2,500; Latin America, 1,236; colporter-missionaries, 840.

Interdenominational cooperative contacts during the past twenty years have resulted in the promotion by the Home Missions Council of a North American Home Missions Congress to be held in Washington, D. C., in 1930. Dr. Charles L. White, executive secretary of the Society, is serving his fifth term as president of the Council.

Cooperative campaigns for the raising of church edifice revolving funds are under way in several cities and states, and others are being planned. During the year the Society loaned \$70,602, to 25 churches for church houses and parsonages; loans repaid, \$50,494; outstanding loans amount to \$406,435, of which \$152,928 is past due.

On mission fields in the United States there has been gratifying progress in self-support, in the cooperation of missionaries living on adjacent fields, in evangelism, in the extension of rural work, and in social service. Population trends call for constant readjustment in missionary effort and policy. Among the evidences of the faithful ministry of home mission workers are two new Mexican missions opened, one in Wellington, Kansas, the other in Gary, In-

diana; the completion of a cooperative undertaking in Nevada whereby the missionaries of the two Home Mission Societies are now enabled to reach five fields; the dedication of new buildings at Lodge Grass, Montana, and Watonga, Oklahoma; growth of Bible and Christian fellowship groups in the Christian Centers; completion of the church building at Winnemucca, Nevada; dedication of a church and parsonage following an evangelistic campaign by the workers in charge of chapel car "Grace," in Utah.

The foreign-speaking groups and conferences report progress. The Rumanians report 21 churches, 800 members and 68 baptisms; the Czechoslovaks, 32 churches, 125 baptisms; the Hungarians report this the best year in their history—41 churches, 2,032 members and 152 baptisms; a notable year also for the Italians with their 50 churches, 2,900 members, 284 baptisms and \$62,000 contributed for all purposes; the Danish conference, organized in 1910, reports 150 baptisms and 4,439 members; the Mexican churches have 43 pastors who report 448 baptisms and 3,000 members; their four colporters receive an overwhelming number of calls for new work. The institutes for foreign-speaking pastors have been so successful that institutes at Cleveland and Chicago are projected for the coming year.

A fair election in Nicaragua, a hurricane in Porto Rico and the rise and fall of a revolution in Mexico have been memorable historical events in Latin America. Missionaries in Mexico report doors open everywhere as a result of the long-continued strike of the Roman clericals and the failure of the recent revolution. There are five missionaries among Indians supported by the National Baptist Convention of Mexico as against one five years ago. The medical missionaries at Puebla go out continuously as evangelists to the Indian villages, their traveling medical kits and

their Bibles both contributing to the redemption of a needy and otherwise neglected people. With a total of \$80,000 contributed for Porto Rican relief, it is hoped that within a year all trace of the havoc wrought in the chapels and parsonages by the hurricane in September, 1928, will have been removed. Economic conditions in Porto Rico will brighten as the plantations recover their customary productivity. Cuba reports an advance in missionary work but a decline in college enrolment due to the low price of sugar. Haiti is calling prayerfully and persistently for more workers to reap the harvest of souls ripe and ready to hand. The number of baptisms this year doubles that of last year. The Boys' Dormitory of the Colegio Bautista in Managua, Nicaragua, has been enlarged to accommodate 40. The congregation in Santa Ana, Salvador, has grown so large as to make a new building imperative. Baptisms in Latin America: Cuba, 305; Haiti, 247; Mexico, 183; Nicaragua, 50; Porto Rico, 352; Salvador, 99; total, 1,236.

The Department of Architecture has prepared preliminary drawings for 44 building projects and in addition made over 100 restudies of projects previously studied. The department laments the loss of Associate Architect Secretary Emery B. Jackson, who has been appointed by his *Alma Mater*, the University of Chicago, as consulting architect in a large building program. The Society records a great loss in the death of George W. Palmer, a member of the Board for fifteen years and chairman of the finance committee for five.

The number of college students in the Negro schools as-

sisted by the Home Mission Societies increased from 500 to 2,500 in the last five years. Indicative of the strength of the Negro people and justifying the aid rendered them since emancipation, is the fact that while the annual appropriations of the Society for their education have not been increased in twenty years, yet the Baptist Negro schools have grown, a condition due in large part to the contributions of the Negroes themselves as seen first in their ability to pay the increased tuition fees, and second in their gifts, supplementing the gifts of the Home Mission Societies and the General Education Board. To keep their schools on the high levels of efficiency required by present-day academic standards the Negroes must look to the Christian givers in the North for aid.

The Negro mission schools, as well as the other institutions of learning maintained by the Society, are evangelizing agencies, ministering to their respective student bodies and, by the directed activities of gospel bands, to neglected outlying communities. Practically all of our schools devote special attention to the training of preachers and Sunday school teachers either in special courses or summer institutes. There are more students in the regular theological department of each of the four largest schools—Virginia Union University, Shaw University, Morehouse College and Bishop College—than for several years past. While the number enrolled is far too small there is a definite indication of progress in the work of providing an adequate educated ministry for Negro churches. At Bacone College the same wholesome developments are evident in the work.



OFFICERS OF THE AMERICAN BAPTIST HOME MISSION SOCIETY IN THE SOCIETY'S BOARD ROOM



Woman's American Baptist Foreign Mission Society

FIFTY-EIGHTH ANNUAL REPORT

IN the President's Foreword, Mrs. Jean R. Goodman says the year has been characterized by blessings rather than discouragements. She refers to the decrease of the accumulated debt by \$70,825; the joy brought by the gift of one million dollars from the Laura Spelman Rockefeller Memorial Fund. She pays special tributes to the secretarial force, with the additions of Miss Minnie V. Sandberg as foreign secretary, Miss Helen L. Tufts as assistant foreign secretary, and Miss Esther Wood for publicity. She refers

to the deputation to Belgian Congo, where "we now have the largest number of single women missionaries we have ever had in Congo—but they are not enough."

For the Foreign Department Miss Sandberg reports that during the year 9 new missionaries sailed for work in 6 different missions, and 7 others have been appointed to leave in 1929. This is cause of sincere rejoicing. Retirements, resignations and extended furloughs reduced the number of missionaries in active service April 30 to 202.

(Digests of Annual Reports are continued on pages 482-484)



A FLOURISHING OUTDOOR SUNDAY SCHOOL CONDUCTED IN THE STREETS OF RIO PIEDRAS, PORTO RICO



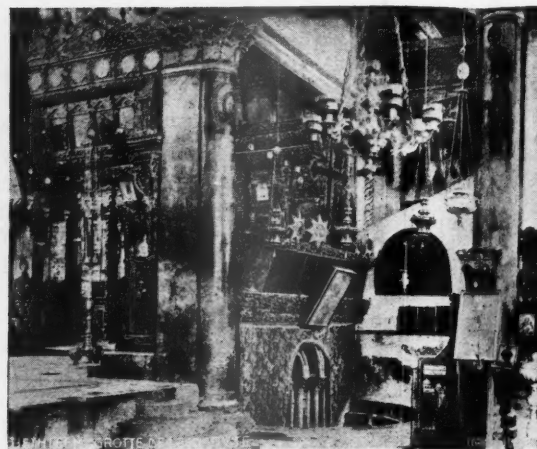
A TYPICAL MOTHERS' MEETING AS CONDUCTED BY MISSIONARIES OF THE WOMAN'S HOME SOCIETY AT SAN JUAN, PORTO RICO



MISSIONARIES OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY MAKING A HOUSE-TO-HOUSE VISITATION IN RIO PIEDRAS

Missions in Pictures

PHOTOGRAPHS ILLUSTRATING VARIOUS
MISSIONARY ENTERPRISE AT HOME AND ABROAD



INTERIOR OF CHURCH IN BETHLEHEM. THE CRYPT IS TRADITIONAL SITE OF THE BIRTHPLACE OF JESUS



ASSISTANT SECRETARY COE HAYNE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY. A REVIEW OF HIS BOOK APPEARS ON PAGE 508

Pictures

VARIOUS PHASES OF THE
AT HOME AND ABROAD



THE CRYPT IS THE
PLACE OF JESUS



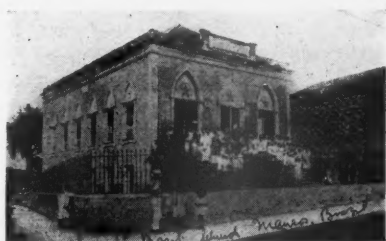
OF THE AMERICAN
REVIEW OF HIS BOOK
08



CHAPEL AT DRESSLERVILLE, NEVADA



A SCENE NEAR THE FAMOUS DAM AT BEZWADA, INDIA



FIRST BAPTIST CHURCH, MANAOS, BRAZIL



A CORNER OF THE SPACIOUS AND PICTURESQUE CAMPUS OF
HILLSDALE COLLEGE AT HILLSDALE, MICHIGAN



MISS OLIVE E. JONES, STANDING, AND MRS. S. W. STENGER, SEATED, WITH SEVEN BIBLE WOMEN WHO SERVE IN MADRAS, INDIA

(Continued from page 479)

The Report surveys briefly each of the fields—Congo, Assam, Bengal-Orissa, Burma, South India, East, South and West China, Japan and the Philippines. In Congo at the Jubilee Conference the Society was represented by Mrs. Goodman and her daughter Grace, and Mrs. Milton Shirk. They report splendid work for the women and girls; the medical work is largely done by nurses, one being stationed at each of the general hospitals; station schools for girls are carried on in four stations by the Society's missionaries; in the new development at Moanza the Society is to be represented by a nurse; the Congo staff numbers 11, 6 in their first term. A woman's committee has been organized to carry on the program of work for women.

In Assam the year marked the going of a doctor to the Gauhati hospital, the only one for women in Assam. The school work shows fine *esprit de corps*. Girls come to the Gale Memorial Bible Training School from almost every hill tribe, and 9 languages are spoken by the student. The staff includes 21 women missionaries.

Bengal-Orissa reports staff depletion, owing to furloughs and illness. Dr. Mary Bachelor, coming home for furlough, has to leave no doctor in the mission and no one to care for her evangelistic work. First-term missionaries have had to assume heavy responsibilities.

Baptists in Burma have been celebrating the Karen centennial. There are 75 girls in Judson College this year. The Ellen Mitchell Memorial Hospital has completed its tenth year. October 3, 1918, there was 1 doctor on the staff, 2 nurses, and 5 girls in training, with 8 patients; October 3, 1928, 3 American doctors, 2 American and 3 other staff nurses graduates of our own school, and 30 girls in training, with 62 patients. To assist in religious work a Bible woman is supported by the Moulmein Burman Church. The Society has 53 missionaries in 19 stations.

In South India, the Nellore A. B. M. Girls' High School celebrated its twenty-fifth anniversary, Miss Tencate, who started the school, presiding. This year marked the sixtieth anniversary of the Girls' School at Ongole, which had 336 students in the past year. The Nellore Hospital has been well staffed with 2 American doctors and 2 nurses. The field reports are all of progress. The Society will have 29 women in 9 stations the coming year.

The work in China has gone on remarkably, considering the uncertainties. East China has a staff of 16. Three consecrated Chinese women in Ningpo District are giving their entire time without compensation to telling their sis-

ters of Jesus. Two Ningpo girls have offered themselves for home mission work in Yunnan, and a union consecration and farewell service was given in their honor. At Shanghai College one-fourth of the students are women. South China has 16 on the staff of the Woman's Society. The medical situation in the Mission has long been serious, with Dr. Everham alone at Swatow and no American doctor at Kityang. At Kaying senior high school every girl is voluntarily a member of a Bible class. In West China 14 missionaries of the Society are working under normal conditions. Ten went up the river to their stations during the year without molestation. Mrs. Salquist was the only missionary from the Woman's Board who remained in West China all the time. At the Szechuan convention a Chinese woman was secretary for the first time. While the American women were away Chinese Bible women carried on the evangelistic work among women very effectively.

Japan reports a record year in baptisms at the Sendai School. One November afternoon 88 girls confessed Christ in baptism, and 14 more a week later made a total of 102. Mary L. Colby School at Yokohama celebrated its forty-first anniversary as library day, receiving 700 books from students and faculty, while the alumnae pledged themselves to raise 100,000 yen in the next five years. The three schools have an enrollment of 971. The staff is 23.

In the Philippines, at Iloilo the variety of activities includes a Baptist Student Center, Missionary Training School, dormitories for high school girls, Bible classes, and the hospital, with 36 nurses in training. At Capiz 17 student nurses are in training for service throughout the Islands. The staff numbers 11.

The Society cooperates in 6 union Christian colleges. Through the additional funds available from the Laura Spelman Rockefeller Memorial Fund the appropriation to each of these colleges as well as to Judson College will be increased, and Shanghai Baptist College, Central Philippine Christian College and St. Christopher's Training College at Madras will be added to its list. Thanks are expressed for the many gifts through the Judson Fund.

The Administrative Department report, by Miss McKay, deals with the Board and its meetings; special gifts; deputations work, including 1685 talks in 20 states; missionary education; Board of Missionary Cooperation; Foreign Missions Conference; Federation of Woman's Boards; summer schools of missions; the Laura Spelman Rockefeller Memorial Fund; the Judson Fund; and union promotional work. The report reveals progress along all lines.



Woman's American Baptist Home Mission Society

FIFTY-SECOND ANNUAL REPORT

THIS fifty-second year has been one of steady progress and strengthening of the work on the various fields, not by adding new missionaries but by the development of a deeply spiritual emphasis and a careful endeavor to reach all groups of people. Many new fields of activity have been under consideration; investigations have been made in order to determine where the need is greatest in view of present obligations. The Society has been holding itself ready to take an advance step, when such a step seems possible.

The outstanding event during the year was the receipt of a fund of \$1,000,000 from the Laura Spelman Memorial for the work of the Society. The Board of Managers joyously and most thankfully received the gift. Its purpose is understood to be an enlargement of the work of the Society, in addition to the receipts through the regular budget. It is with keenest pleasure that the Board of Managers looks forward to the strengthening of the forces and increasing contacts made possible by this wonderful gift.

The Report refers to the Survey presented at Chicago, and says the Society continues its well-known policy of hearty cooperation in all plans which are for the best interests of the entire work of the denomination. It notes the progress in the building and other projects growing out of the Golden Anniversary, as in the school building at Monterrey, the community house at Second Mesa, Toreva, and the Mexican Christian Center at Phoenix. The new buildings are already proving a great blessing.

The Committee of Conference has made a study of the district and state organizations. The spirit of cooperation has been foremost in all planning. The Training Plan for Baptist Women, beginning with outlining the duties of associational secretary directors, has been enlarged in scope to include the duties of district, state and association officers. A year's program, "Following the Vision," has been prepared, with special emphasis for each month. (Given in June MISSIONS.)

Paragraphs in the Report cover the Civic Committee; the Student Committee, with its college counselors (see May MISSIONS); relations with the Home Mission and Publications Societies; Council of Women for Home Missions, of which Mrs. Orrin R. Judd has been made president; National Commission of Protestant Church Women, to work in affiliation with the Church Federations; and the Committee on Cooperation in Latin America.

The financial report by Mrs. Mary E. Bloomer says that in order to clear up the accumulated deficit and not incur another it was decided to hold the expenditures for 1928-29 to approximately the same spending budget as last year, namely, \$341,874. Total budget receipts from all sources for 1928-29 were \$348,083.64, and the expenditures \$338,819.06, leaving a balance of \$9,264.58.

During the year 31 new annuity bonds were issued, totaling \$51,824, and matured annuities netted \$10,552. Several small legacies amounted to \$14,525, and two large legacies, one for \$20,000 and one for \$38,000, have been placed in temporary funds.

The White Cross work is reported by Miss Gertrude de Clercq. It constantly demonstrates its value and effective relief. In Deputation Work the Society has released

available missionaries and teachers to the Field Activities Division of the Board of Missionary Cooperation. Inquiry blanks filled out by the Society's missionaries and teachers disclosed that in three months 50 missionaries had spoken in 277 meetings, and come in contact with more than 23,000 people through these addresses, which were in addition to any made through the Field Activities Division. This shows to what extent the missionaries are aiding in the spread of missionary information. Home mission speakers have had part in district, state and association programs, and given special service in the mid-year conferences.

Realizing the opportunity afforded by the summer schools, assemblies and conferences for reaching large numbers of young people, effort has been made to place some of the fine missionaries and teachers of the Society on the assembly faculties or as special representatives. Representation was arranged for three Y. W. C. A. student conferences, 40 Baptist summer assemblies and house parties, and 8 interdenominational gatherings. Four board members and 14 missionaries and teachers were thus engaged. Expenses were paid, wholly or in part, for only 6 representatives in the 48 gatherings, all the other service being rendered by volunteer workers.

The report of the Editorial Department, by Mrs. August W. Rohl, says: "The most important accomplishment of the year was a cooperative study of literature made by all national societies and resulting in a definite literature plan. All literature, except maps, *Book of Remembrance*, etc., will be free; will follow a definite schedule so that in a given period the entire missionary project of the Society and denomination will be covered. The report shows the ability and initiative with which the secretary, who is now closing her work, has done her part in raising the publicity standards of Society literature.

The report for the Fields is made by Miss Clara E. Norcutt, Secretary of Missions. A decided advance is evidenced by the number of baptisms on the different fields. One Christian Center alone had 63,000 contacts with old and young. Her report covers the foreign-language groups, Negroes, Indians, Alaska, Orientals, and Latin-Americans.



WOMAN'S MISSIONARY SOCIETY OF THE COMANCHE INDIANS
ORGANIZED BY THE LATE MRS. H. F. GILBERT

Owing to the restricted immigration the service at Ellis Island, continuous for forty-five years, has been withdrawn. An item of interest in the work for Orientals is the raising by prominent Chinese in Seattle of \$2,000 for the enlargement of the kindergarten room and the purchase of a more commodious kindergarten bus—the result of their appreciation of the work done for their children.

The reports of the Missionary Supervisors for the Eastern and Western Divisions—Ada H. Boyce and Mildred

Cummings—cover the work in more detail. Mrs. Edwin H. Kinney, secretary, tells of the Christian Americanization progress, and pays tribute to the hundreds of volunteers, with their “steady, generous giving of effort, that they may prepare the way for the message of Christ.”

President Alice W. S. Brimson reports for the Baptist Missionary Training School a “quiet, happy year of living and studying.” (MISSIONS has recently brought the School before its readers in story and picture.)



The Board of Missionary Cooperation

REPORT FOR THE YEAR 1928-1929

ATTENTION is called to an outstanding achievement of the past year, the completion of a second survey of all our denominational organizations. (This will be dealt with in other connections. The recommendations, adopted at Chicago, were printed in MISSIONS for February, 1929.—Ed.)

For presentation to the Convention, the Survey Committee has prepared a volume suitable for popular reading. It provides a comprehensive view of the present condition of our denominational work and throws light both upon the progress made in the decade following the Denver Convention of 1919 and upon the course indicated for our future efforts. Earnest study of this *Second Survey* is recommended to the entire denomination. After the Convention, copies may be obtained from any Baptist Literature Bureau.

Emphasis is placed upon the future importance of the *Survey* because a general familiarity with it will be favorable to that policy of steady advance and persistent cultivation which the Board advocates.

In accordance with this policy the Board's work during the past year and its plans for the year ahead point to a continuance of effort along the line of imparting more widespread information concerning our world task, the focussing of attention in the latter part of each fiscal year upon the needs and prospects of the year ahead, acceptance of an adequate quota by every church, every-member enlistment, and the payment of quotas in equal instalments at the rate of one-twelfth each month.

MORE FOR MISSIONS—LESS FOR QUOTAS

Northern Baptists raised for their cooperative missionary program last year \$360,000 more than in 1927-1928.

For the operating budget, which represents church quotas, the churches produced approximately \$100,000 less than in the previous year.

During the year 2,500 Northern Baptist churches increased their missionary giving, and the gain in donations from this group of churches was \$205,000. This is one of the highly encouraging details of our financial record for the year, not only because of the direct gain in receipts, but because of the proof it furnishes of a growing missionary interest. Yet these gains were nullified by the failure of other churches to meet their quotas, and we see in that fact another illustration of the importance of having every single church in the denomination realize to the full its individual responsibility.

A good year can be reported in an increase in the number

of actual, active cooperators in the Northern Baptist world task. The definite evidences of this gain are many. One is the record number of churches which adopted as their own the suggested program of preparation for the year ahead, beginning with the observance of January as missionary information month. The reception of *The Latchstring* was in all respects so favorable that it is an encouragement to the idea of further developing the plan for a month of concentrated attention on missionary subjects. It is therefore proposed to give special thought and care to the January plans of the future, to make them sufficiently varied to avoid the danger of monotony, and to maintain their interest without sacrificing anything of the practical purpose, which is to induce a state of mind favorable to the acceptance of missionary quotas in February.

Still further evidence is found in the advancement of the Association as a working unit in the denominational program. During the past year 331 Associations held mid-year meetings, each devoting a single day to the sole consideration of denominational activities and their needs. Last year 274 such meetings were held. The average attendance was 203 as against 125 last year. Many reports show the quickening of life and responsibility in the churches and the growth of missionary interest that resulted from these meetings. The report speaks of the splendid cooperation given by the Baptist Young People's Union of America in the field work, and the unfailing and valuable cooperation from the women's organizations, local, state, district and national, and from the National Council of Baptist Laymen.

The Church Calendar Service established two years ago has grown until in April, 1929, it had attained an average weekly circulation of 48,000 copies. Special editions have had a very much larger circulation than this, especially at Easter when there were orders for more than 103,000 copies. Yet the net cost to the denomination of maintaining this valuable medium of missionary information during the past year was only \$125. The plan was and is to furnish the calendars to the churches at substantially the cost of production, and though the prices charged are very low, the revenue has been sufficient to meet all expenses but the nominal charge indicated. It is desired to develop in every way possible the further extension of this Calendar Service. The demand from the churches for stereopticon lectures, with both still and motion pictures, for other forms of illustration and for exhibit material, has been steadily growing and during the past year was beyond our capacity to supply.

Conditions in China as Revealed in a Recent Letter

A LETTER from a friend in China gives some interesting sidelights on conditions there. We are seeing through intelligent eyes. Quotations follow:

"Fortunately in most places those who know the missionaries love them and are anxious to have them stay on. The opposition comes from hot-headed boys and girls who do not personally know either Christianity or foreigners, and who have been stirred up to hatred by the terrible propaganda put out. They believe what is taught or what they read, and that results in anger and hatred. We think that is one of the most dangerous things about China at present, that just when we all so want world peace, want international friendship, here in this immense nation the tiniest school children are being taught to hate the people of other nations, principally the British and the Japanese.

"We hope the present government is growing stronger, for only by peace can we hope for progress; but on the streets and in conversations with the city people one meets only dissatisfaction with conditions. Of course the high taxes, the spending of money freely on display when so many are dying of starvation, the knowledge that all the officials as usual are gathering fortunes in foreign banks, makes for discontent. That is one secret of Feng's popularity, he lives simply as do the common folk. The people are tired of fighting, for men are roped and led away to fight, leaving the fields and their families all unprovided for. Thus on the outside there is much to discourage, and many of the Chinese one talks with are very pessimistic. So am I as to immediate results, but not as to the future. It is exciting to hear and see the different spirit through the whole nation. Except for the hatred of foreigners, it is simply grand to see the interest that all are taking in civics, national health, sanitation, roads, new ideals; people that when we first came to China knew nothing of these things and cared nothing. And in spite of anti-foreignism they still turn to foreign advisers for help, so that Nanking is full of advisers from the United States and England. And here in our city we find as never before opportunities to help with the problems affecting health. Formerly we were the only ones who saw the need of these things; now the young men want to do them. The city government has promised assistance to the women who will come to our hospital for confinement, hoping to save the lives of both mothers and babies, and making it possible for the poor to take advantage of this help. If only it were put up to the medical profession at home that here is their chance to stamp out typhus and other like diseases, that here are open doors for work that will affect a whole nation, I am sure they would respond.

"It seems to me from the letters I have received that our Mission Boards, in trying to be optimistic, have put too much stress on what the Chinese themselves can now do, and on how the work is being rapidly turned over to them, so that the feeling has gone out among the churches that we are not really needed. Rather, one should thrill with the great need now upon us—such a nation, to be such a power, and so few to help! The educated Chinese are all too few for the task before them; so few that they are dazzled by the salaries offered by the central government. They go from one place to another and need steadying. It is only the missionary at the present time, who can be depended on to give up ambition and money and stay by the institution. Instead of criticizing we need to visualize the circumstances here. It corresponds to a gold rush in our early days, when men lost their heads. These high salaried positions are very tempting to men who have been terribly poor all their lives. The appeal of the great cities we can understand, yet the interior needs help to enable China to take her place as a nation. Hence real missionaries, ready to go to the interior to hard work, are sorely needed, to undertake work that the Chinese are unwilling or unfitted to do. Few young men are preparing for the ministry. We now see that we must have trained men ready for the churches; but will trained men go to the places needing them? You are familiar with this problem in America, and the Chinese are just as human as we are. They, too, like a city church after they get an education."

This is the kind of information that enables us better to understand what is going on in China, and how the common people are affected. It is especially disquieting to know that the school children are being mistaught and infected with hatred which it is difficult to overcome.

As for the decreasing number of students for the ministry, and the need of trained leadership for the rural churches, the situation in China does not differ so much from our own. Educational and professional callings allure the young men who once felt the call to the ministry, and the city attracts the young ministers more than the country as a rule. We trust that the appeal to the medical profession may find response. We are glad that there are striking exceptions to the statement that only missionaries are immune to the higher salaries and ambition. Such an instance as that of President Liu of Shanghai College is one of many, and the self-sacrificing spirit shown by our Chinese leaders who have assumed responsibility for management is very notable. That our missionaries are needed and will be, and in larger numbers, there seems to be no doubt.

The South India Annual Conference

REPORTED BY REV. FRANK KURTZ, D. D.

THE meetings of the conference this year were held in Secunderabad, one of the largest British garrison cities of India. Three thousand British and seven thousand Indian troops are always in residence. Secunderabad is located adjoining the Capital of His Exalted Highness the Nizam, Hyderabad—the largest Mohammedan city in India and one of the three largest in the world. With autos instead of pony carts, motor trucks instead of old-fashioned oxcarts, to handle the luggage of arriving missionaries, with airplanes flying overhead, the older members of the conference began to think that India had changed.

Hyderabad State, about the size of Illinois, but with a population of fifteen million people, is the largest native state in India. Baptists had the honor of opening the first mission station at Secunderabad in 1875. Rev. W. W. Campbell came from Ongole and soon after organized a small church which is the mother of all the churches connected with the present eight mission stations in the Deccan. The conference meetings were held in the original church building, a former regimental mess room, but it is hoped soon to have this replaced by the Campbell Memorial Church building.

The Conference met this year a month later than usual, Jan. 31-Feb. 5, in order to enable the deputation from America, consisting of Secretary J. C. Robbins, D.D., Prof. H. F. Robins, D.D., of Colgate-Rochester Divinity School, and Mr. Charles Aldrich, of the Board of Managers, to visit as many of the stations of the mission as possible. With the aid of the mission autos, they visited twenty-three out of twenty-eight stations within eighteen days, which was a record for speed. It could hardly be beaten except by airplane. After several years with no new missionaries at all, and only one new family last year, the mission was very happy to welcome three new families this year. At the same time, the records show one quarter of the bungalows of the mission unoccupied—thirteen out of fifty.

When the writer landed in Madras in 1893 there were few bungalows in the mission, but the number of missionaries was exactly the same as it is now after thirty-five years—seventy-nine. In the meantime the number has been above one hundred several times. Now the young group of missionaries is learning the language with greatly improved facil-

ities, and trying to decide which of two or three empty bungalows they will choose for their future residence.

Less time was given at this conference

to regular routine business, and special attention was paid to the consideration of papers relating to the increase and conserving of the education of the Christian constituency, and to the desire of the missionaries to meet the ambitions of the rising generation to cooperate more fully in all the work. Rev. W. E.

An Address of Welcome.

To

Prof. Henry B. Robins, Ph. D., & Charles S. Aldrich, Esq.,

Members of the Board of Managers, and

Rev. Joseph C. Robbins, D. D., Foreign Secretary.

American Baptist Foreign Mission Society, and

Mrs. I. C. Robbins.

Most Respected Lady and Gentlemen,

WE the Missionaries, Members, Congregation, and Workers of the American Baptist Telugu Mission, Secunderabad, do hereby warmly welcome you into our midst, and thank our Heavenly Father for bringing you here safely and for giving us the opportunity of seeing you. We also expected to have the company of Mrs. C. S. Aldrich, Miss Aldrich & Miss Cary MillHolland but we are sorry that they are not with us.

WE shall now, without wasting much of your precious time try to give you an idea of the evangelistic work done in the town of Secunderabad which has got a large floating population.

THE late Rev. W. W. Campbell first came to this place and started the work of enlightening the country with the message of the Gospel. As a result of his work it became possible for the later Missionaries and Indian workers to start other mission stations in Hanumatonda, Mahbubnagar and Nalgonda. In H. E. H. the Nizam's Dominions. In the year 1900, Bhongir Aler and Jangaon outstations which were till then attached to this station, were separated and formed into a separate mission field with station at Jangaon. This station may therefore rightly be termed as the 'Mother Station' for the Deccan.

THE members of this Church are scattered over different places, and though at present the membership is small, we make bold to say that our Church has life to do her work for the Lord a great portion of the evangelistic and Sunday School work is now being done by volunteers. They have not only lent their services for the Lord, but they have liberally given their mite for Secunderabad and Kandukur work. The latest Harvest Festival, though it was the first of its kind in the history of this Mission, has produced good results in collecting money for the Lord's work. When our long standing Mission Middle School was transferred from this place to Jangaon, it looked dark for us, but contrary to all expectation, all lines of our work began to grow. The increase in the number of attendance for Sunday worship, the increase in the number of Sunday School children, and the ordination of three more preachers, are the results.

THE work around Secunderabad is promising. Lallaguda, a suburb at Secunderabad, where H. E. H. the Nizam's Railway workshops are located, has drawn a number of workmen from different places, and we find there many workmen living in small huts, who are termed outcastes or untouchables. In this place, the Railway Company has built an interdenominational church with the money provided by H. E. H. the Nizam of Hyderabad. Here we find a good scope for Gospel work, where we have already started work with fair results.

WE have a large field for evangelism outside Secunderabad and Hyderabad, with an estimated population of 125,000, in which we have only six outstations, Bhongir being re-united to our station recently. Except Bhongir all other outstations are 28 years old and below, with a number of converts. Some of the present workers are the results of our work in these outstations. We are planning to organize Churches in these places in the near future. A great portion of the field is still unoccupied wherein we do work by touring now and then. This is the real beginning of Secunderabad Field work.

OWING to lack of facilities for containing higher education for our Christian young men in the Deccan, we are forced to send our children to the Madras Presidency. One great drawback of sending them outside the Deccan for continuing their studies is, that they become strangers to the students here and become less useful to us. We are therefore anxious for at least a Hostel to be started here, which will help our youngmen to stay in the Hostel and continue their studies in the High Schools such as the Mahboob College, which is only a furlong away from here, and Technical schools. The dormitory, kitchen, etc., used for the boarding department of the girls during the three years before the School was transferred to Jangaon may be used. We thank the Society for the work accomplished here till now, and we strongly beg of you to keep this field always in your mind, as a mother would think of her baby.

WE again thank you for so patiently hearing our address, and we wish you good health during your stay in our country, and safe voyage home.

We beg to remain,
Most Respected Lady & Gentlemen,
Missionaries, Members, Congregation,
and Workers of the

American Baptist Telugu Mission, Secunderabad.

SECUNDERABAD,

13th January 1929.

EXCELSIOR POWER PRESS,

SECUNDERABAD.

AN ADDRESS OF WELCOME TO THE DEPUTATION FROM AMERICA

Boggs, D.D., long-time President of the Séminary, gave a well worked out paper on the plan to develop the existing churches so that they will be fitted to share with the mission its administration and also its responsibilities. Progress has been made, but it is necessarily slow, and disappointments have occurred as they do in all undertakings.

A second paper was read by Rev. W. A. Stanton, D.D., who outlined the results of a thirty-year consistent policy of developing the indigenous churches of the Kurnool field. Here, out of a comparatively poor people, as poverty goes in India, has been worked out a scheme of self-support, so that today all the money used for church and primary school purposes on this large field is raised locally and administered by the churches themselves. There are, obviously, great advantages in this plan.

Rev. W. J. Longley also read a paper on "The Present Status of Devolution in the Telugu Mission," showing that it is not so much Devolution that is wanted, but Development, which is necessarily much slower. After considerable discussion, the conference definitely adopted a scheme by which the foreign appropriations for certain kinds of work will be administered by a committee of Indian brethren associated with the station missionary. This is a decided step in advance for the conference to take. It remains to be seen how fast and how far the Indian brethren will assume the new responsibilities.

Our conference, after some years of negative discussion, has fallen into line with the other fields of the foreign society, and adopted the plan of a field secretary. Rev. F. Kurtz was elected to this office. The field secretary becomes secretary of the Reference Committee, and Corresponding Secretary of the mission, while still continuing in charge of his mission station. Details of his work are to be worked out later.

The inspirational addresses of the deputation, fresh from the wonderful Karen Centenary in Burma, were greatly enjoyed. The devotional periods conducted by Prof. Robins, and also by Dr. A. J. Vining, of Toronto, who had just spent a month in our sister mission, the Canadian Baptist, proved especially helpful. For those whose religious services are held almost wholly in a foreign tongue, for years at a stretch, these brethren brought spiritual refreshment.

The obituary service recorded the names of three who had given more than a hundred years of service to India. Rev. G. J. Huizinga gave two full terms

of work, mostly in the Deccan, where he opened the station at Gudwal. Rev. J. Newcomb, D.D., was converted while a British officer in the Secunderabad garrison, and returned to serve as a missionary no less than forty-four years. He died in Jerusalem last June while on his way to America. Mrs. F. W. Stait, M.D., came to India under the Canadian Presbyterian Board. Later she married Rev. F. W. Stait, who was a member of the Secunderabad church.



THE FAMOUS CLOCK TOWER AT
SECUNDERABAD

She established, and carried on for more than thirty years, a very successful medical work and hospital at Udayagiri. Both Dr. Stait and Dr. Newcomb were honored by the British Government with the Kaiser-I-Hind Gold Medal, for distinguished service to India. The lives of these devoted servants brought vividly to mind how much the mission has been indebted through the years to the Secunderabad church.

Foreign Missionary Record

SAILED

From San Francisco, April 24, on the *Taiyo Maru*, Miss Thomasine Allen, for Japan.

From New York, May 17, on the *Olympic*, Rev. and Mrs. W. Boggess, for South India.

From New York, June 8, on the *Albertic*, Rev. and Mrs. E. Atkins, for France.

From New York, June 20, on the *Samaria*, Miss Marian E. Shivers, for Burma.

From San Francisco, June 21, on the *President McKinley*, Miss Frieda Appel, for the Philippine Islands.

From San Francisco, June 28, on the *President Monroe*, Dr. and Mrs. G. S. Seagrave and three children, and Miss Jenny Jacobs, for Burma.

From San Francisco, June 28, on the *President Monroe*, Miss Dorothy Stevens, for the Philippine Islands.

From New York, July 4, on the *Republic*, Miss Margaret Stenger, daughter of S. W. Stenger, for South India.

From Boston, July 5, on the *Republic*, Rev. and Mrs. A. G. Boggs and two children, for South India.

ARRIVED

Mrs. J. R. Bailey and three children, of Impur, Assam, in New York, April 29.

Miss Alice Bixby, of Yokohama, Japan, in Seattle, April 23.

Rev. F. J. Bradshaw, of Kiating, West China, in San Francisco, May 1.

Miss Hazel Mann, of Iloilo, Philippine Islands, in San Francisco, May 1.

Rev. and Mrs. C. E. Rutherford, of Jangon, South India, in Seattle, May 6.

Rev. and Mrs. W. A. Stanton, of Kurnool, South India, in New York, May 13.

Mr. and Mrs. C. E. Olney, of Gauhati, Assam, in Seattle, May 20.

Dr. and Mrs. A. C. E. Osterholm, of Vanga, Belgian Congo, in New York, May 21.

Rev. and Mrs. L. W. Spring and three children, of Sandoway, Burma, in New York, May 24.

Miss Anna E. Foster, of Kaying, South China, in New York, May 24.

Miss Marian H. Reifsnider, of Mandalay, Burma, in New York, May 24.

Rev. and Mrs. R. B. Longwell, of Gauhati, Assam, in Boston, June 4.

Miss Edith G. Traver, of Swatow, South China, in New York, June 4.

Miss Mary W. Bacheler, M.D., of Midnapore, Bengal-Orissa, in Boston, June 5.

Rev. George W. Carpenter, of Kimpese, Belgian Congo, in New York, June 8.

Miss Gladys M. Riggs, of Rangoon, Burma, in New York, June 8.

Rev. A. C. Phelps, of Henzada, Burma, in New York, June 14.

Mr. Roger Cummings, of Henzada, Burma, in New York, June 14.

Miss Annie S. Buzzell, of Tono, Japan, in Seattle, June 17.

Miss Alta O. Ragon, of Rangoon, Burma, in New York, June 21.

Miss Stella T. Ragon, of Thonze, Burma, in New York, June 21.

Miss Beryl E. Snell, of Henzada, Burma, in New York, June 28.

Miss Ella J. Draper, of Nellore, South India, in Boston, July 1.

Miss Frances M. Tencate, of Nellore, South India, in New York, July 2.

APPOINTED

Mr. and Mrs. Paul A. Sornberger, at the May meeting of the A.B.F.M.S., New York.

Dr. and Mrs. Arthur Talbot, Rev. and Mrs. Merrill O. Brininstool, at the June meeting of the A.B.F.M.S., at Denver.

Mr. and Mrs. W. Drew Varney, at the July meeting of the A.B.F.M.S., New York.

Misses Vendla Anderson, Inez Crain, Eva Cummins, Alice Randall, M.D., Dorothy Stevens, Lucile Tuttle and Helen Wilson, at the June meeting of the W.A.B.F.M.S., in Denver.

DIED

Mrs. Jennie Wayte Phinney, of Rangoon, Burma, at Rochester, June 6.

FROM THE WORLD FIELDS

REV. C. UNRUH, writing from Nalgonda, South India, reports: "During the past year the reformers of India held mass meetings in central places like Nalgonda, Sooriapett and Mirialgudum, giving lectures on the social wrongs of India. These meetings are a great boon to the preaching of the Gospel. The people say they are the things that the missionaries have preached for so many years. They accept our messages all the more readily and we are glad to say that we believe the caste feeling is disappearing."

☆☆☆

THE ERUKALA Industrial Settlement at Kavali, South India, often referred to as Mr. Bawden's criminal settlement, is making decisive changes in the members of the criminal tribes of India. In November, 1912, the settlement began with one hundred men, women and children, at Kavali. In September, 1926, its enrolment totaled 2,355 in four settlements. Since that date the numbers have been reduced by 786. These have been released for good behavior and profitable work has been found for 267 others, outside the settlement but under the thinning shadows of the institution. The cooperation of the

Government in the work carried on has been most encouraging. So definite has been the Christian influence that in some districts the caste folk declare that the "K. D.'s (Known Desperados) are becoming strangely changed."

☆☆☆

J. HOWARD COVELL of the Mabie Memorial School, Yokohama, Japan, has been asked to become chairman of the English-speaking section of the Fellowship of Reconciliation. Of the work of this group he says: "I consider it to be the best approach to the solution of the problems of the people of Japan. We associate for purposes of worship, believing in individual effort to apply Jesus' way of life."

☆☆☆

CONVEYANCES to association meetings in Burma differ slightly from those with which we are accustomed. W. B. Campbell, in visiting a Tharrawaddy Karen association, writes that the last four miles were traveled in oxcart over a winding road leading through rice-fields and past jungle villages. "A temporary structure had been erected by our hosts, with bamboo pillars and split bamboo thatching. I had a little

room behind the pulpit," he adds, "with a tree growing through the roof."

☆☆☆

Miss Helen Raff, in her first year at Vanga, tells of an interesting event. On the compound one day in February twelve girls from the school were married to village teachers. A large audience witnessed the marriages one after another, and the crowd followed them as they went hand in hand to the little village near by where each couple received guests in state. One of these brides shows the unusual courage of some African girls in that she had given up the man who first brought her to the school as his fiancée because he decided to go into secular work for the greater salary he would receive. There is no greater disgrace than to be unmarried, and she had no assurance at the time that any one else would want her.

☆☆☆

At Hangchow Union Girls' School, where Miss Nyi Sih Mae is principal, 136 girls are enrolled in the middle school. Our representative there is Miss Gertrude McCulloch. Each night just before they retire a voluntary group of twenty of the older girls meet together to close the day in prayer.



BASKETBALL TEAM OF THE MABIE MEMORIAL SCHOOL IN YOKOHAMA. BEHIND THEM SITS A VISITING OPPONENT TEAM FROM THE ASIATIC FLEET OF THE UNITED STATES NAVY. THIRD FROM THE LEFT IN THE BACK ROW STANDS DR. CHARLES B. TENNY AND BESIDE HIM J. HOWARD COVELL

A Notable Book on the City by Dr. Sears

REVIEWED BY HOWARD B. GROSE

The Crowded Ways, by Dr. Charles H. Sears, approaches the study of the city and its religious and social problems from a new angle, that of personality. Dr. Sears is concerned with the city people, young and old, in all conditions and circumstances. A student and worker in the field of city missions for over thirty years, he writes from experience wide and varied. In choosing the human interest phase for emphasis he has made an exceedingly effective presentation of a subject which vitally affects all of us—for the city has become the focal point in our civilization, and may easily develop into a menace to a sane and ordered and wholesome life. The author knows the city—its forces for good and evil, its environments favorable and unfavorable, its churches active and inactive, its philanthropic and social organizations, its influence upon character, its present conditions and its possibilities. He has come into contact direct with the life stories he relates. He believes in the city, in spite of all that can be brought against it, and he believes in the city churches, while he recognizes frankly their failures to grasp the situation and the imperative need of new spiritual energy and wise cooperative planning and work.

The book is difficult to review because it is all so interesting. Every chapter appeals to the reader: *The City Grows Up*, *The City Mind*, *What the City Does to People*, *City Counter-forces*, *Re-making the City*, *Personalizing the City*. In describing what the city does to people Dr. Sears gives a bit of autobiography in telling what the city did to the mind of a country boy. This we published in July, knowing our readers would enjoy this chapter in the development of a life of large usefulness and influence.

This is a book to be read, and it is thoroughly readable. It cannot fail to instruct and move those who read it. Especially is it necessary to counteract the deteriorating influence of the daily papers and the movies by a knowledge of the higher and better life and the power of the Christian institutions that do not get into the papers which count all crime as news, but have little thought or space for the things that matter most. We heartily commend *The Crowded Ways* as a contribution of positive value. (Missionary Education Movement; cloth \$1; paper 60c.)



Suggestive Sentences from "The Crowded Ways," by Dr. Sears

The city man lives in a social whirlpool. Stimulation has gone beyond the danger point, both for health and morals.

The city man touches elbows with thousands, but hearts with few. The city man lives in isolation within a multitude of contacts.

A city—that is where men die of loneliness in a crowd.

The modern city is a city of cities, walled apart by social, racial and religious barriers. . . . Cultural distance is greater than spatial distance.

It is easy in the city to adopt an everybody-is-doing-it philosophy of life.

In cities collective behavior levels down character as erosion wears away high mountains.

The task of the city church is hazardous because the spiritual position of the city man is precarious.

What is demanded of the church is not so much adaptation to communities as adaptation to men.

The problem of the city is how we can in Christ's name maintain friendly human contacts which will make the city a neighborhood in the truest sense, wherein we shall find ourselves in finding our brothers.

The lifting power of religion in the modern city is a miracle.

The ugly fact of race prejudice constitutes one of the most severe indictments of the modern city.

The suburban man is less fatalistic than the city man. He is not crushed by a sense of the mass of the city.

City conditions demand something more than parish or local neighborhood treatment. They demand a city-wide church plan.

A comprehensive church city plan will give particular attention to areas of deterioration . . . a great peril to the city as a whole, affecting its health and morals.

It is the privilege of the church to give the average rank-and-file person a sphere of influence, however small, a realm of action, an opportunity for self-expression.

A great preacher is one who knows what is back of faces.

The strength of strong churches, particularly in downtown areas of our great cities, is in lay leadership.

If the church would have success in the city, it must learn to emphasize the value of a person, and to utilize the total force of personality within its own membership.

City planning has significance not so much for what it has done directly as for what it has done indirectly by creating new attitudes and new outlook.

An adequate church city plan will provide a ministry adapted to the peculiar needs of unattached persons living in lodging houses, a service highly specialized and requiring outside support.

Whether within a single communion or on an inter-community basis, the churches must think of the city as a community, and match existing need with resource and leadership.

The Christian church must find its way into areas of opportunity if it would continue to serve in areas of deterioration.

The triumph of the early church was in the transcendent living of humble people.

The suburbs need churches. To fill this need is one of the exigent tasks of the Christian church of today.

Churches must be established in the suburbs to help save the suburbs themselves; the suburbs are needed in turn to help save the city.



HELPING HAND

At the Peabody-Montgomery Home

Thirty boys and girls in Czechoslovakia still think of home as the place where Madam Kolator cares for the little group of orphans near Prague. The home, named for Mrs. W. A. Montgomery and Mrs. Lucy W. Peabody, is maintained by the Woman's Society. Madam Kolator recently wrote this letter:

"Sunday school is my very own privilege, which I would not give up to anybody. You have never seen such a Sunday school as this. On Sunday morning at 9 o'clock they all march up to my own home and cry: 'Good morning, mother darling!' 'Good morning, my children,' I say. And when all the kissing is done, they sit around in my big room. Three of them play the violin, my daughter plays the piano and my boy the organ. We give a long time just to music and sing five, six, sometimes seven hymns. Then we have our Sunday school lesson. The children pray one after another, and then I try to persuade them that they must go home for it is now nearly 12 o'clock. Of course, they play just a little in our garden; there is a see-saw under the trees; they go and see 'father's horse' and tease his cats and march up to where father sits and want pictures and postage stamps and at last a kiss apiece.

"Someone asked the little girl, Anezka, 'Where is your dear mother?' She said quietly, 'She sleeps nicely.' (She meant, she is dead.) She loves to sit on my lap and just hide her head on my shoulder.

"Our biggest girls are learning to sew and to cook. Shall we not send you some of our fine girls sometimes? I know you would love their good cakes and soups and sewing.

"We are planning on Christmas to arrange a gathering here in the Home of all our children who are 'in the world' out of the nest. Some boys are apprentices in workshops, girls in service, etc. But it means to send them money for their fares for they earn still very little or nothing. They get clothing still from the Peabody-Montgomery Home and their masters only feed them and take care of them. They say in their letters

'home' that there is no place like their home in Podhorany and just crave to see it again on this Christmas time. I wish I could do it really and invite them all (about 30 children in all) to our Home for our holidays. We always have a Christmas tree and presents for everybody that did good and worked honestly. You see, we do not have to clothe all of these in the pictures, but we must provide all the clothing all around the year for all our apprentices whom we have sent out, who just have no other home to write to—just us. Such a boy writes:

"*'Dear Auntie':* (meaning the Matron) 'My trousers are *again* past all mending, and my shoes are just as bad. And don't forget to pack, please, some warm underclothing. It's very cold in the garden at 6 in the morning. (He is a gardener.) I shall need warm gloves and woolen stockings by October!

"*'Tony.'*

"Such letters are our family letters. Just to show you our needs and joys and God's love to us all. For He takes care. He does. We know it.

"To all our dear friends much love from these kiddies 'of nobody.' But God loved them so that He sent them a Home. A real home. He will bless all who help.

"Yours faithfully in His service,
"Lydia Kolator."

In the picture which gives the group of children now in the home, Madam Kolator is standing at the extreme left and her husband is seated at the extreme right of the picture. The wonderful matron who really mothers and loves all these children and attends to their manners and morals and physical health, is seen standing a little to the left of the center. The pastor of the school is seated next to Mr. Kolator, Rev. Hanus. He visits the home every second Sunday and preaches a children's sermon.

☆☆☆

More New Missionaries

Since early childhood Dr. Alice Randall has had a desire to become a medical missionary. Miss Randall was born in England but spent most of her childhood in Charleston, W. Va. She is a graduate of Denison and the Medical College of Virginia. After her internship in the St. Margaret's Hospital in Pittsburgh, she will go to Assam.

☆☆☆

Immediately after the Denver Convention, Miss Dorothy Stevens sailed for the Philippines, where she will be a nurse in the Iloilo Hospital. Her home is in Franklin, N. H., but she was trained in the Methodist Episcopal Hospital of Brooklyn and at Gordon College. Her exceptional ability in diagnosing illnesses will be invaluable in the Philippines.

☆☆☆

When Miss Lucile Tuttle goes to Assam as a representative of the Woman's Foreign Society, she will be "returning home," for she was born in Assam and all during her years in America she has heard a special call from that land. With her special training in music, she



A HAPPY FAMILY AT THE PEABODY-MONTGOMERY HOME IN CZECHO-SLOVAKIA



VENDLA ANDERSON

will make an unusual contribution as a missionary-teacher.

☆☆☆

Miss Helen Wilson of the Delaware Avenue Baptist Church of Buffalo will go to Japan as a teacher in a girls' high school. Miss Wilson, who has long been interested in Japan, has prepared at the University of Buffalo and has had several years of experience in high school teaching.

☆☆☆

Miss Vendla Anderson, a member of the Swedish Baptist Church of Cook, Minnesota, will go to Belgian Congo sometime in the fall for educational and evangelistic work. She has had un-



LUCILE TUTTLE

usual training, for besides a degree from the University of Minnesota and a number of years in high school teaching she has had a course in practical nursing. She is full of enthusiasm for Belgian Congo.

☆☆☆

After years of saving, the people of Henzada, Burma, have been able to tell the Woman's Foreign Society that they can support an American missionary. Miss Inez Crain of Orlando, Florida, has been chosen to go to them as a missionary-teacher for a term of three years. She is a graduate of John B. Stetson University. The Society feels that she will be more than able to fulfil the expectations of the Burman people.

☆☆☆

Two years of teaching in Alaska as well as degrees from Linfield College



DOROTHY STEVENS

and Berkeley Baptist Divinity School have prepared Miss Eva Cummins for exceptional educational work in the Orient. Miss Cummins, who is a member of the Twenty-first Avenue Baptist Church of San Francisco, will go to Burma late in the summer.

A New Playlet

Long ago a woman went to a garden in the cool of the morning to weep at the tomb of a friend. As she knelt there the friend appeared to her, saying, "Go, tell my disciples that I have risen from the dead and am going before you—" The woman, who was known as the Other Mary, took the message to Galilee. All through the



EVA CUMMINS

pages of history there are other Marys, women whose names are not renowned but whose deeds have carried the light of Christ's love from generation to generation, Lydia a seller of purple in Philippi; Bertha, a Frankish princess; Aletta, whose son led the third great Crusade; Anne Judson, the first woman missionary to Burma.

On this theme is built the little playlet, "The Other Mary," which can be given in twenty minutes as part of a missionary program. It is particularly adapted to the study course on the Jerusalem Conference and is easily prepared, for there are only two speaking parts in the caste of nine. The playlet may be secured at headquarters for five cents.



HELEN WILSON



TIDINGS

Meeting the Nations of the World

Meeting the Nations of the World is the title of a series of four programs based on the 1929 copy of *From Ocean to Ocean*, to which references are made in the program which follows. The book may be secured from any literature bureau for 50c.

A SYMPHONY ORCHESTRA

Meeting the Nations of the World Through Christian Americanization

Christian Americanization is a process of getting in tune. . . . America with its fifty or more different racial groups is a great symphony orchestra, and harmony will be achieved only when foreign and native-born learn to play in tune.—R. E. F.

INVITATION: To Meet

The Nations of the World	
Place	Hour

POSTER: A clever poster can be made of cut-outs from magazines showing the American woman at a store front, an American man in his car with several children, etc., suggested by program, with the invitation printed in center. Use map of your own town. Mark in different colors where the various nationalities live. Colored bead pins would be good to use. Toward the close of the meeting, as indicated, let any of the women who have already made friends with foreign-speaking people place the pins, showing where their contacts have been.

HYMNS: "Take My Life and Let it Be," "I'll Go Where You Want Me to Go."

DEVOTIONAL: *Ephesians* 2:12-22, *Galatians* 6:1-6, *Revelations* 21:24.

PRAYER: Pray for grace of Christ-like neighborliness, for the backward and discouraged who need friendship and helpful service.

MEETING THE NATIONS: *Where and How*—(It is preferable to have the women in the society take extracts that are suggested, giving experience related, and the nationality and contact with their own shopkeeper, etc. The chairman can tie up the different parts of the program by her introduction.)

Where?

At the shoemaker's shop—*Armenian*,

Olive Russell, page 44, 2nd par.

In an art store—*Japanese*, M. Utecht, page 51, 5th par.

On the top floor of a tenement—*Greek*, Ruth Palmer, page 52, 1st par.

In the home—*Mexican*, H. Johnson, page 50, last par.

How?

Start with organization, F. G. Harris, page 57, 2nd par.

Call with a friendly spirit, Olive Russell, page 43, 1st par.

Entertain graciously, H. Darby, page 49, last par.

Educate industriously, Ruth Palmer, page 52, next to last par.; M. Lawrence, page 53, 3rd par.

Our own New American friends, F. Gaye Harris' letter, page 57. At this time, let any volunteer give information of her own experiences.

CLOSING PRAYER: Pray that the nations of the world in America, in our very own neighborhood may, through our own lives and the spirit of our church, see Christ and follow Him.

Spanish-American Evangelical Congress in Havana

BY MARTHA HOWELL

Spanish America is growing from day to day in prestige and importance. In this growth figures the extension, growth and development of the evangelical faith. The Spanish-American Evangelical Congress held in Havana, Cuba, June 20-30, brought to our realization many phases of this intensive and extensive growth. The congress was composed of delegates from thirteen Spanish-speaking countries. From the lands of the mid-Atlantic waters beyond the Caribbean on the east to those whose shores are bathed by the Pacific, the representatives of these nations came. Theirs may have been a diverse history; climatic and geographical differences have created some distinctions in temperament; there are differences in the laws of the lands from which they came; *but they are one people*, with common traits, characteristics and customs—a great people of one language, and close kinship. These delegates came together from such a wide area to discuss the

problems in the extension of their common evangelical faith, and to be mutually helpful in the exchange of triumphs realized.

The purpose of the congress was not to discuss dogma nor to receive from experienced religious leaders from the north methods and ways and means of carrying on Christian work. Many of these came as visitors, but rather to learn. They did not take the part of initiative leadership, but gave encouragement by their presence. The congress was unique in that it was organized and directed by the Spanish-speaking delegates. The sessions were presided over by Prof. Gonzalo Baez Camargo of Mexico, and much of the success and spirit of the congress were due to his wise leadership.

Almost the entire congress was organized into permanent committees for the study of the many phases of Christian work and its future development. This organization for study was effected in large part by the delegations before arriving at Havana, and in some cases preliminary study was had by the delegations before leaving their respective countries. This made possible an intensive study and exchange of ideas and experiences when the congress assigned these committees to their ten days' task.

Not least as a matter of interest was the hospitable spirit of the people of Havana. The generous invitation of the Governor of the Province of Matanzas was accepted by the congress, and a very large part of the delegation became his guests in the capital city of the same name. Here, in the presence of government and city officials, four Bibles were presented to the Governor and his associates. These were reverently received by them, and it was an impressive moment as the supreme value of the Great Book was emphasized.

The beautiful and commodious Candler College building and campus and that of its neighboring college, "Buena Vista," both great schools the products of missionary endeavor, provided the scene of activities. The *Daily Congress Bulletin*, the office accommodations, all showed how well the evangelical people of Havana had provided for the meeting.

As a resumé, the congress accomplished several things: A better knowledge and mutual understanding on the part of the widely separated Spanish-speaking peoples; the spirit of Christian and national fraternity; the mutual acquisition of ways and means of work in the Kingdom task; the realization of



SUNDAY SCHOOL AT YANCO, PORTO RICO

"preparedness" on the part of the Christian forces in many of the countries represented to direct their own work, and finally, the common conviction that the evangelical message is the only efficient and sufficient means in redeeming the individual, and public and civic life.

There are more distinct nationalities (governments) of the Spanish-speaking peoples than there are of any other one language. A Christian Spanish literature enters these many nations and is shared alike by their multitudes. All Latin America today is a fruitful field. Already the gathered harvest has been great.

Our Latin Neighbors

(Extracts from Recent Reports)

The biggest event in Salvador during these last few months was the Association meeting of Western Salvador. It was a source of inspiration for all, giving us a new vision of the vastness of Baptist work and the possibilities that lie dormant, especially in the young people. Twenty-five confessed Christ for the first time in the meetings, and fifteen or twenty rose to their feet to express their desire to study for Christian work if Christ showed them it was His will. All of this gave us an increased sense of our mission here.

These seem to be days of receptions and farewells. Our pastor's departure from our city, Santa Ana, to the convention in Cuba introduced a succession of similar events. One of our young men has gone to spend three years of study at the Institute in Los Angeles.

He will return to preach the Word. Another young man who had traveled through Guatemala and Mexico to find relief from his disappointments came to testify that "only Christ can give true happiness." Still another has returned after studying in Mexico so that he can work in one of the churches here. Next we shall say good-bye to Stephen, one of our boys who for four years has been studying in the high school at Managua, for we have none. He hopes to enter the university to prepare to become a doctor.

Even with these triumphs our hearts are heavy, for our school year is half gone and there are many who have not accepted Christ, especially in the eighth grade. Don't forget our young people in your prayers.—*Rhena G. Brockaw*, teacher at Santa Ana, El Salvador.

To begin to tell you of my work by giving the daily schedule of class hours would be to say that it was no more than routine—this work of mine. It would be like hearing a doctor answer, in response to my request for some information concerning his practice, that his office is open every day from two until four. No! The number of hours is not the most important thing, rather the lives which make the work of those hours worth while. I have contact with thirty-three children who make up the fourth grade at Colegio Bautista, Santa Ana. Let me present you the whole group, minus those who are suffering from measles and severe colds. Of this group, seven are fifteen years of age or over. This does not mean that the

boys and girls lack mental ability but rather they lack opportunity to start school earlier in life. Twenty-year old Juan Pablo was perhaps considered "foolish" when he conceived the idea of educating his young sister, because usually the girls are not given the preference in this country. He had high ideals so he worked and let her study, until this year, when he found that he could afford to study with her. He started in the second grade the first of this year, and just to show that starting at the bottom of the ladder wouldn't discourage a man who "means business" during the first few weeks he prepared himself for the third grade. Now he is in the fourth grade. We are expecting big things from him.—*Ethel Scholes*.

Baptist Missionary Training School

From the hills of West Virginia to the crowded chapel in Chicago was a far reach to bring a message of a half hour, but "The Vision Glorious" which reached into the hearts of the graduating class of the Baptist Missionary Training School and their friends at commencement exercises on Tuesday evening, June 25th, vivid in the Scotch brogue of Dr. Walter S. Dunlop, made that trip worth while in Kingdom building. At this service seventeen young women were given diplomas and five, who had completed the church secretarial course, received certificates.

Other features of the commencement season included the missionary program on Monday night, when Miss Florence E. Carman, teacher of Bible and advisor to the class of 1929, was the speaker. At this service announcement was made of the commissions given to sixteen young women of the school to carry the gospel of Christ in behalf of Baptist women to sixteen fields of home mission work.

Monday afternoon was a joyous occasion in honor of the Church Secretarial Department. A beautiful service with an address by Rev. Willard R. Jewell, formerly director of religious education in Chicago, and now of the Indiana State Convention, was the central feature. The baccalaureate service was held, as for many years, in the First Baptist Church. The message was given by Dr. George A. Sheets of Rock Island, Ill., who has had four of his members in the school as students this year.

With love and prayers, the denomination will follow the twenty-two graduates of this school who this year go out into definite Christian service.



THE FAR LANDS

A Training School for Preachers

BY REV. C. U. STRAIT, OF HAKA, BURMA

A Bible school, voted for at the Chin Hills Association in March, is for the purpose of furnishing special training to the young people from the Chin Hills that they might be better fitted to do effective evangelistic and pastoral work among their own people. The school opened with thirteen students, four from the Tiddim, four from the Falam, and five from the Haka sub-division. My greatest fear in undertaking this work was the language difficulty which was sure to arise. This proved to be true, for there were at the opening session three different languages and twice that number of dialects represented. This matter has been overcome much more easily than I had thought possible. At the end of the first six weeks I found that I could teach with comparative ease so far as language handicap was concerned. The Tiddim Chins had the greatest difficulty, as their language is much different from that of the Hakas. One of the Tiddim men picked it up quickly, the three others were more slow. In the final examinations, however, they all wrote in Haka Chin. They have three more years before they finish their training, and having gotten over the language problem the rest will be easier.

A small school, I am firmly convinced, is going to prove advantageous. In this way the students will be able to get close to the missionary, who will imbue them with some of his ideas and zeal. They will come to know the vital issues to be faced, and will study ways and methods of facing real needs and problems. All this will be aside from the teaching sessions. We have had no trouble in getting young men to join this group, and in fact have had to turn several away. The men who were selected we believe to be among the very best of our Chin Hill Christians.

The cost of this school, its upkeep and expenditures in general, are of especial interest. We furnish food, shelter, soap and light, and one rupee a month a person. When not in school we give them five rupees a month, but they are then acting as assistants to the preachers. This is what Mr. Cope and I decided on and it was accepted by the Association.

We had about a hundred rupees as an initial expense, in getting desks and seats, and the building fixed up. A Chin and myself did most of this work. The Chinese carpenter would likely have done a finer job, but we would have had to spend three times the money. Aside from hiring an additional preacher this year, we are carrying on this Bible school with the same Mission appropriations as heretofore, the added expenses being covered by bigger contributions from the Christians. We are now hoping to find a way whereby we can hire these preachers when they are finished here. One reason we did not wish to start with many was the fact that we may not be able to place them afterwards. The Lushai Hills have made this mistake and we are profiting by their error. To hire all of these men in one year is going to be a big strain. We are planning to build up a surplus to be used the first three or four years after the men are through. This surplus is to cover the deficit each year which would otherwise occur. By the time the surplus is used, we trust the work will have advanced sufficiently to assume the full expenses.

African Moonlight

It is hard to find a more essentially African atmosphere than when, in the stillness of a cloudless night, the drums begin to beat out their pong-pong-pong, and then being silenced, one hears the faintest of answers coming from far away. Later in the light of a brilliant

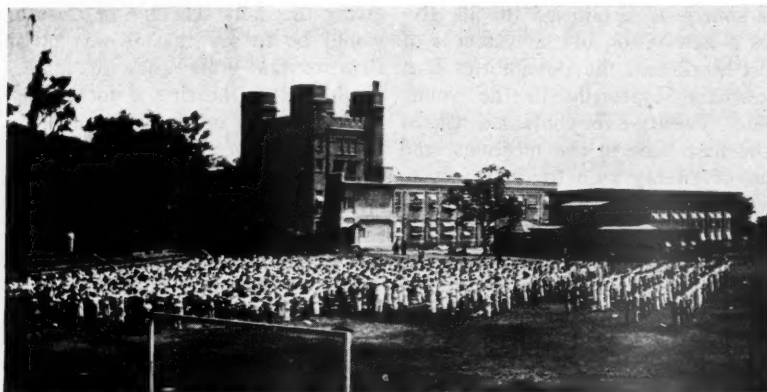
moon, comes the measured, rhythmical, monotonous clap-clap-clap of a ring of dancers' bare feet thudding on the hard beaten ground.

The African is quite prosaic in the daytime. He generally works fairly well in the cooler hours of the morning, and his wives work like slaves. When the sun blazes in earnest the men like to cease working if they can, but the women have to keep on going. The task of providing food is a great one, especially when one has to make the garden in which to raise it, make the earthenware pots in which to put it, get the firewood with which to cook it, and then on top of all that perform many other tasks requiring great physical exertion. When night falls all is changed. It is time for recreation and if there is a full moon shining in tropical brilliance, it becomes a time to dance. Then the stolid, unexpressive man of the daytime is changed into a being as lithe and agile as a cat. The white man's work which he may have done in the daytime and was such a burden is as nothing to the energy now required for his revels.

Our Christians are not allowed to dance, as it is felt that the temptation of easily sliding from healthy amusement to base obscenity is much greater than they can bear, and in being willing to give up this amusement the Christians have much to their credit, for it is the best loved of all their activities and practically their only form of recreation.—Harry D. Brown.

In the Hills of Northern Assam

The scenery is beautiful; the mountain climbing such that one has no need of tennis, hockey or football during the touring season! Most of the villages are on the hills with deep valleys be-



DAILY CALISTHENICS IN FRONT OF THE IMPOSING NEW BUILDING OF THE MABIE MEMORIAL SCHOOL IN YOKOHAMA. OTHER PICTURES FROM THIS WELL-KNOWN SCHOOL APPEAR ON PAGES 477 AND 488 IN THIS ISSUE

tween them; this is all very good for defence, and health, and enjoyment of beauty, but for a touring missionary—well, he needs to be physically fit to travel far. The size of the calf of the leg is about as important as the number of convolutions of his brain. It is all very nice to think of preaching up above the clouds and the joy one gets and also gives in the villages does compensate for the difficulties and hardships of getting there.

One of the biggest surprises of my mission life was to see little children playing "Cat's Cradle," some games of tag, and "Button, Button, Who's Got the Button," counting out with a senseless jingle to see who should be IT just as children in the homeland have done and are still doing. All this I found in some of the villages among the hills where a missionary had never before entered. To the question, "Where did you get them?" the only answer I could get was, "From our forefathers." Some of these children are the happiest I have ever seen. Day after day they join merrily in play. They are normal, healthy, happy children. How they did laugh when I taught them, in their own language, the delight of every child heart: "I Have Two Little Hands to Give to Jesus"—giving it with appropriate motions. There for the first time in my years on the mission field did I succeed in getting these unlettered non-Christian children to join me in a song. It took me six days, however, and how they did enjoy it!—G. G. Crozier, M.D.

A Tribute to Pastor Vincent

BY W. O. LEWIS

The Baptists of France have suffered a great loss in the death of Pastor Philémon Vincent. He was the son of a pioneer Baptist preacher and was born in 1860. He studied theology at the University of Paris, which in those days before the separation of church and state, had a Protestant theological faculty. He had been for many years pastor of the Avenue du Maine Baptist Church of Paris, which is one of the strongest in the denomination in France. He collaborated with the revisors of the French Bible in what is known as the Synodical Version, which is probably the most influential translation of the Bible in the French language. He revised the Psalms and Jeremiah. He taught the Old Testament for some years in "The School of Christian Service," an interdenominational school for the training of Christian workers. He was also for many years head of the

Baptist Theological Seminary in Paris. He published a "Manual of the Christian Religion" which embodied the results of years of study. He founded a weekly paper, *La Solidarité Sociale*, which at the time of his death had a wide circulation. This paper preached the gospel every week and also carried many articles against intemperance, immorality, and against war. It was also a champion of women's rights (women do not vote in France). Pastor Vincent lost a son and a nephew during the War. In the last conversation he had with one of the members of the family, he repeated several times, "For me to live

is Christ." He died on June 10, 1929, in Paris after an operation.

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THE "NORTHERN Baptist Convention of Bengal-Orissa," so called by Wm. S. Osgood in a recent letter, met this year in Hatigarh. It is the annual meeting of the Indian Christians of that area and is made up of Indian delegates, Indian visitors and about 20 missionaries. Educational talks, stereopticon lectures, inspirational addresses, together with the reports of the Home Mission Board and the two Indian missionary projects constituted a worth-while program.



THE HOME LAND

The House That Loving Memories Built in Central America

This Baptist Temple of Ciudad Barrios, El Salvador, Central America, is the simple but beautiful house of worship built by the money which Mrs. Cornelius Woelfkin sent to the Home Mission Society, as its share of the contributions that came in response to the request which her husband, Dr. Cornelius Woelfkin, made to his friends that instead of sending flowers for his funeral they should contribute the cost of the flowers to a fund to be used for missions. What a memorial, among the many others, is this Baptist meeting house in the village of Ciudad where we are carrying on work. It is well called

the house that loving memories built. The idea of such a fund was characteristic of the unselfish and noble spirit of the devoted Christian disciple who, facing death, thought first of others, not of self.

Death of Dr. M. L. Thomas

The death of Dr. M. L. Thomas, on July 7, removes one of the most efficient Christian workers from California. For seventeen years he has been director of religious education for Northern California, following his pastorates in St. Louis, Topeka, Columbia, Mo., and Tacoma. He organized the summer assembly at Asilomar, which has proved a large factor in the work of California.



THE WOELFKIN MEMORIAL BAPTIST TEMPLE, CIUDAD BARRIOS, C. A.

He had outlined the work for this summer before his death, this being his last service. His loss is severely felt.

A Notable Service Appreciated

BY BEN MISRA*

Rev. Theodore Fieldbrave is unquestionably the most useful member of the Indian community on the Pacific coast. This conviction has been growing upon me these three years that I have known him. There are abler men and richer men, but none more helpful, none more completely devoted and dedicated to the lofty ideal of service to his fellow countrymen. He not only preaches but actually lives the pure and exalted ideals of service and self-sacrifice which constitute the best in the religion of Christ. To help others is his creed. To be the Big Brother to the needy and hard-pressed his greatest joy in life.

Appointed by the American Baptist Home Mission Society of New York in 1919 to shepherd the interests of his countrymen domiciled on the Pacific coast, Mr. Fieldbrave is lost in his labor of love. To him the Hindu students and farmers, who call on him at almost all hours of day and night, are not so many "cases" to be "attended to," but his own friends and brothers, flesh of his flesh and blood of his blood, who must be aided over their temporary embarrassments.

Mr. Fieldbrave is constantly engaged in the difficult task of doing good. Here is an illustration of a day's experience. After working all day long, from Berkeley to Oakland and Oakland to San Francisco, here talking with the employment manager of a concern, there conferring with the immigration officer about a student detained on Angel Island, now interpreting the case of a Hindu laborer in the court, now addressing a conference on world brotherhood, Mr. Fieldbrave is sitting by his fireside, taking a much-needed rest, when the telephone rings:

"Hello! Mr. Fieldbrave? Say, I am terribly anxious to see you."

"Why, what's the trouble?"

"Oh, everything. Have been working all day outside in the rains; am soaked to the bone. For God's sake, do get me something better."

"See you tomorrow at ten?"

"No, no, I am coming right down. Must see—"

*Mr. Misra, who writes this unusual appreciation, is a member of a distinguished Brahman family and a student of world affairs. He is not a Christian, a fact that adds weight to his eulogistic words.—Ed.

"But, listen: I have just received a wire that a man is coming from the country, dangerously ill. And I have got to see him at the depot at 8:25 and arrange a major operation for him. But I'll be sure to see you tomorrow."

At 8:15 Mr. Fieldbrave is at the depot. The man arrives, groaning with pain. Mr. Fieldbrave rushes him to the hospital. He confers with the nurse, has the symptoms telephoned to the doctor, and arranges for the operation for the next morning. It is a serious operation. The patient is in the last stages of pleurisy, and his lungs are affected. The chief surgeon calls Mr. Fieldbrave into the operating room, and asks him to pray to God to guide his hand. Lung trouble

over. Gradually his health and strength return to him, and he goes back to work.

Hindu students in need of money or employment gravitate to Mr. Fieldbrave as naturally as a patient gravitates to a doctor. One makes an appointment over the telephone, another writes him from Oregon that he is coming to Berkeley, depending solely on him to fix him up, and a third arrives bag and baggage from Sacramento, having heard from his friends that Fieldbrave will take care of him. And Fieldbrave does! "This boy has come to me all the way from Detroit," Mr. Fieldbrave told me. "He says he has neither money nor friends. But we won't let him starve!" And he is always as good as his word.

Fortunately for the numerous calls on his resources, Mr. Fieldbrave, with the cooperation of the Northern California Baptist Convention, has been able to start a loan fund from contributions from American friends of India, and this fund, insufficient as it still is, none the less comes mighty handy in times of need. Not long ago a student fresh from India found himself with but \$12 in his possession, and in two weeks he had to register at the University or be summarily deported home as an undesirable alien. There was but one course open to him: to seek the aid of Mr. Fieldbrave. Nor was he disappointed. Within a week Mr. Fieldbrave found him a job, and then lent him money from his fund to pay his tuition. In a few months he will be on his feet.

Hindu students in other universities may well envy their brothers in Berkeley in having a sincere and resourceful friend like Mr. Fieldbrave in their midst. The Southern Pacific Railroad Company has cooperated with him in employing students in its yards, and granting him free passage over its lines in recognition of the importance of his work. What he needs now and is working for is the hearty cooperation of business concerns that will not fight shy of giving our students jobs commensurate with their capabilities.

The thanks of our student body are due to the Baptist Home Mission Society of New York for having offered them the services of a true and tried friend like Mr. Fieldbrave, as energetic and resourceful as he is sincere and unassuming. More power to you, Fieldbrave! Heartiest congratulations on the splendid services you are rendering to your brothers in this far-off America. And a thousand thanks!



THEODORE FIELDBRAVE AND HIS FAMILY

makes giving of ether out of the question. Like a martyr sentenced to capital punishment, the man grasps Mr. Fieldbrave's hand, and undergoes the tortures of the surgical operation. Three weeks pass. The man is discharged from the hospital, and goes back to his labors in the country, but not for long. He is taken sick again. And what is worse, he is dead broke. Mr. Fieldbrave takes him from hospital to hospital. Finally, on the recommendation of the Berkeley Health Center, he is admitted to the county hospital. Once more he is stretched on the operating table, with Mr. Fieldbrave's consoling presence his only support. And at last his agonies are

Indian Testimonies at Denver

DURING the Monday afternoon session of the Denver Convention, when the American Indians were presented, the following remarkable and characteristic testimonies were given by members from the Crow Mission. They were reported stenographically for Missions at the instance of Coe Hayne, and will make effective quotations for missionary programs and meetings.

MRS. DEER NOSE

Jesus Christ has set us free. Stand fast therefore and do not be in bondage again. I like that verse so much. I used to be a prisoner and Christ has set me free. I am so glad that Jesus has come and made a sacrifice for everybody, so that I can be a free woman today. I used to be a very wicked woman; that is, I was a blind woman toward the Christian life. One time when my mother was sick, I thought that I could depend on the idol to have her get well. It was different from today then because I did not know about God. My mother was awfully sick and I thought she was going to die, so I made a sacrifice with myself and said if my mother should ever get well I'd join this idol worship and give myself in adoption in the dance. This is what we used to worship. (A small object was held up.) I do not like it any more, but I thought I would show it to you folks. We didn't know those days that these things can't save anybody. We thought they could save us and give us everlasting life. It isn't so today. We know that they can't save anybody, so we thought we would throw them away and take the true God. We are so thankful for the Crow Mission. I like the work so much that sometimes I almost get up and preach, but I know it isn't my place to preach, so I have to keep sitting down. I enjoy working with my people, telling them the story of Jesus and what He intended us to do. My folks haven't really understood what it means to be a Christian yet. Some of them do, but most of them don't understand it quite well. They sometimes think they might die if they do come. Of course we all have to die, but not to die forever. Our Christian people are looking to sleep sometimes, but we are going to accept everlasting life instead of everlasting death. I try to make my people see where they can understand it. But those that don't believe in me criticize me and say

things about me, but I never care, I pray for them just the same, and I do anything that I can do to help the Crow Indians towards God. We need your prayers out there in Montana. Of course we might be having some of your prayers, but I don't think every one of you are praying for us, so I think I will ask you all to pray for us.

FRANKLIN KEELE

Franklin Keele, a Chickasaw ministerial student from Bacone, was introduced by President Weeks as "a promise of the future stability of the Indian race." He will complete his college work at Redlands University. He said:

I am no silver-tongued orator, but I can say what is in my heart. Before I came to Bacone College I might say I was in a dark room with no light whatever. The minute I came to Bacone there came into this room a window through which the sun shone brightly. Into my heart came that Christian love, that love that holds me fast. When I came to Bacone College every faculty member there, being strictly Christian, took me by the hand and wanted to push me forward, so that I could get out of my timidity and get out of the old Indian way of holding back and push myself forward, so that I can be of some service to my people. Through the encouragement that they have given me I increased in learning and most of all in Christianity. The Indian is eager to learn through the white man's school of learning, and eager to accept the same Christ who died for you, so that he might pull his people out of the gutter into a higher level, so that we too may be on the level with the white man. It is for that we are striving and each day we see clearer that that same Sun that came into my heart is coming into the hearts of all the Indian people.

At Bacone something told me that I must go out and prepare myself to be of some service to my people, so at the evangelistic meetings held just before Christmas I went forward and gave my life so that I may help my people, and after I have prepared myself and have learned well about the Christian way I can go about like the white man and be of some service for that great God on high. I know that if the Indian is given a start he will have the courage and the force to go forward so that he too can share the privileges of civilization with the white man. God looks on us and

has pity on us just as he does on you, and I believe that Christ who died for you died also for me. I believe that there is no distinction in the races. I believe that the God on high sees all races on the same level. We are all his children. And now I am going out to prepare myself to be a minister, and by the help of God and with every effort of my own I will be a preacher of the true God and of his Son.

JOHN WHITE MAN RUNS HIM

Dr. Kinney said: "You will recall reading in United States history descriptions of the Custer Battle. There were six Crow Indian scouts directly under Custer's command. The last of these six to live was making plans to be in Denver today, but about two weeks ago this surviving scout, a Christian named White Man Runs Him, whom I have known for twenty-five years, died. The next speaker is his son, John White Man Runs Him, and I am proud to introduce to you my friend John White Man Runs Him, who is preparing for the ministry under the direction of Dr. Petzoldt." John White Man Runs Him said:

We are the Crow Indians of Montana. Before the missionaries came among us to teach us about Jesus we were in the lost world, worshipping images of many kinds. We tortured and cut ourselves, believing that as the drops of our blood flowed on the ground the Great Spirit would give us His blessing that enables to become a chief and give us wealth. We never realized that there is an eternity beyond. We also never realized that there is a salvation for us. But since the missionaries came among us the Crow Indians began to know about Jesus. Today there are over 500 who have accepted salvation and are members of the Baptist Church. We Crows who are at this Convention hope to teach our brother Crows the life of salvation as we see it and believe it, and we know that God is supreme and infinite and to Him all things are good. We believe that all men are equal in the sight of God, regardless of color. We all have a soul that belongs to God and we must live the life. We must pray God that we may be worthy to enter into the kingdom of God. I want to thank you all for your kindness toward us Crow Indians, in sending missionaries to us and sharing with us in salvation through the grace of Jesus Christ, in giving us help through your churches in building our new church in Lodge Grass, Montana. Thank you all.

Board of Missionary Cooperation

Local Church Plan for Laymen

A new idea, growing out of the Round Table conferences of last year, has been approved by the National Council of Northern Baptist Laymen, and the program for the coming winter will to a large extent be based upon it. In session at Denver, the laymen adopted a plan for the formation of local church councils and complete details, in the form of a simple manual prepared during the summer, will shortly be available to all interested Baptists.

This step does not mean more organization. The National Council does not aim at organization; it aims rather to suggest ways of inducing a larger proportion of the adult male members to assume tasks (either individually or in groups) in connection with activities which the church has already organized. The manual, upon which Mr. W. G. Boyle has worked during the summer, will be found very interesting and intensely practical. While unlike anything of the sort put forward in the past, there is nothing theoretical about it, for the suggestions which it conveys are the result of practical experience reflected in the statements of thousands of laymen who attended the Round Table conferences.

Mr. W. C. Coleman, formerly president of the Northern Baptist Convention, has again accepted the chairmanship of the National Council, and under

his leadership the new plan will be introduced in a manner that will take full advantage of Round Table experience. Last year 171 of those conferences were attended by a total of 7,000 men, most of whom Mr. Coleman personally met and exchanged views with in the group discussions. One result of that experience was recognition of a compelling need for a democratic re-study of the entire field and situation faced by the local Baptist church, particularly with reference to recruiting men for Christ. Such an inquiry, leading up to appropriate action, is the primary purpose of the local church council plan.

Lester T. Randolph has taken up the work of corresponding secretary of the National Council of Laymen. Mr. Randolph has a large acquaintance in the denomination, as he has been on the staff of the Board of Missionary Cooperation and also served as director of promotion for Utah and Nevada. His office is at 276 Fifth Ave., New York.

A Baptist Community Canvass

In October, MISSIONS will publish an interview with Dr. W. H. Bowler regarding a plan at once the most novel and the most important that the denomination has tried in many years. It is a plan for a Baptist Community Every Member Canvass. The purpose is to give the individual church, in dealing with this vital problem, the benefit of

the power and enthusiasm developed by an alliance of all the churches in the neighborhood.

Prize Winners

FIFTH ANNUAL STEWARDSHIP ESSAY CONTEST FOR YOUNG PEOPLE

Group A—1st, Jessie Stanley, Muncie, Ind.; 2nd, Dorothy Mildred Moore, Montevideo, Minn.; 3rd, Ruth N. Alexander, Mt. Auburn, Cincinnati; honorable mention, Aylmer Jones, Malden, Mass.

Group B—1st, Clara E. Iacone, Philadelphia; 2nd, Elroy Shikles, Los Angeles; 3rd, Virginia Beatrice Pryor, Parkersburg, W. Va.

Group C—1st, Lowe Burdell Carlson, Mt. Union, Iowa; 2nd, Maxine Stout, Des Moines; 3rd, Josephine Louise Peterson, Council Bluffs.

Group D—1st, Frederick Wetlaufer, Oelwein, Iowa; 2nd, Mary Virginia Linnan, Spencer, Iowa; 3rd, Arlene Berger, Council Bluffs, Iowa.

Dear Friends: I received the check for \$25 as the winner of first prize in group "D." Many thanks. I sure was surprised. I am sending my picture. Everyone wants to know what I am going to do with so much money. I gave 1/10 to church last Sunday. Used two-fifty for a pen for my rabbits and put \$20 in the bank for College. I have \$46.26 saved now. Thank you again.—*Frederick Wetlaufer, Oelwein, Iowa.*

Survey Discussion Groups

To acquaint the entire Northern Baptist constituency with the Second Survey, it is planned to encourage the



JESSIE STANLEY



CLARA E. IACONE



LOWE BURDELL CARLSON



FREDERICK WETLAUFER

formation of Survey Discussion Groups in local churches during the coming autumn. Two hundred conferences in as many associations or centers are proposed, with a view to putting on a Discussion Group in every church during the period from October 1 to November 27. The conferences will train leaders, who in turn will initiate the discussions in the churches. Preliminary to the entire program, a training conference for national field representatives and leaders will be held in Chicago, September 5 to 8, and the associational conferences will immediately follow in the period between September 9 and 30.

Of Special Interest to Baptists

Splendor of God, Mrs. Honore Willsie Morrow's new novel, is based on the experiences of Adoniram Judson and vividly pictures the beginnings of our Burma Mission. An attractive postcard announcement which is also a subscription order form for Mrs. Morrow's story is available for free distribution. Officers of local church societies and others interested in obtaining readers for this remarkable book may obtain a supply of the cards by writing to the Baptist Literature Bureau, 276 Fifth Avenue, New York City.

Prize Winning Calendars

The prizes offered in the contest conducted by the Church Calendar Service of the Board of Missionary Cooperation have been awarded to the following churches:

Class A (users of the regular edition)

- 1st prize: First Baptist Church, Newport, Vt.
- 2nd prize: First Baptist Church, San Diego, Cal.
- 3rd prize: First Baptist Church, Milwaukee, Wis.

Class B (users of the mimeograph edition)

- 1st prize: First Baptist Church, New-castle, Ind.
- 2nd prize: First Baptist Church, Casper, Wyo.
- 3rd prize: Central Park Baptist Church, New York City.

Sample calendars were received from all over the denominational area, and they were judged by Mrs. Curtis Lee Laws, Dr. George R. Baker and Dr. Howard B. Grose on the basis of advantageous use of space and attractiveness of appearance.

Survey Counts in Reading Contest

In reading contests for adult and young people's groups, including the

World Wide Guild, Royal Ambassadors, Baptists Young People's Union and Baptist Christian Endeavor, reading the Second Survey counts ten points, the highest allowance made for any one

book. It is the only free book on the lists for this year's contests, which close April 15, 1930. A copy can be had for the asking and a thorough reading of it will win points for your church.

Department of Missionary Education

Missionary Education in the Local Church

MATERIALS FOR EASY REFERENCE

A new pamphlet recently issued by the Department of Missionary Education lists Missionary Education materials for easy reference. It has been prepared for the use of the church missionary committee, pastors, and missionary leaders, and has suggestions for the following groups in the church: The Church Missionary Committee; Mission Study Class—School of Missions; Reading Courses—Missionary Programs; Baptist Boys—World Outlook—R. A.; World Relations—Methods—Stewardship; Children's World Crusade; Biographical Material—Students; Church Vacation Schools—Bible School; World Wide Guild; Dramatics—Visual Aids—Costumes; The Second Survey. This pamphlet will be sent without charge by writing to the Department of Missionary Education.

Missionary Anniversary Programs Course No. 3

The Department of Missionary Education has just issued another course in the series known as Missionary Anniversary Programs. These programs are based on outstanding events in the lives of twelve missionary heroes and pioneers and are for use on the third Sunday in the month. Following is a list of the missionaries:

- January—John Bunyan, The Immortal Dreamer.
- February—Henry Martyn, Persia's Man of God.
- March—Robert Moffat, Friend of the African.
- April—Wilfred T. Grenfell, Knight-Errant of the North.
- May—John M. Peck, Christian Pioneer of the Mississippi Valley.
- June—Peter Parker, China's First Medical Missionary.
- July—Henry B. Whipple, Champion of the American Indian.
- August—Frank E. Higgins, Sky Pilot of the Lumbermen.
- September—James Chalmers, Martyr of New Guinea.

October—Fidelia Fisk, Pioneer Educator in Persia.

November—Ion Keith-Falconer, Confessor of the Faith in Arabia.

December—Ann Hasseltine Judson, The Heroine of Ava.

In addition to the program booklet there are portraits and great sayings of these missionaries to be used when the programs are given. Write to the Department for prices, etc.

New Home Mission Sunday School Materials

A fine series of graded Home Mission materials has been prepared by the Department for use in Baptist Sunday schools for October, November and December on the Home Mission themes for 1929-30—"The City" and "Mexicans in the United States." The material is issued for the Primary, Junior and Intermediate-Senior grades. In addition to the stories there are three picture poster charts.

The subjects of the booklets for the various grades are: Primary stories—"Jack in the Box," by Amy W. Osgood; junior stories—"A Family on Wheels," by Augusta Walden Comstock; intermediate-senior stories—"Just Around the Corner," stories compiled by Coe Hayne.

These Home Mission materials will be supplied to Baptist Sunday schools through various state offices and Baptist Literature Bureaus or may be ordered direct from the Department of Missionary Education.

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THE TRANSLATION of The New Testament into Ao Naga has been completed. "The last chapters of Revelation were sent to the press last week," writes Rev. R. B. Longwell in January, 1929, from Gauhati, Assam. "We believe that in the coming years we shall look back on the Scripture translation work as the most effective and satisfying piece of work we have been able to accomplish." Of the twenty-seven books twenty-one have now been translated.

Around the Conference Table

Woman's Banquet at the Northern Baptist Convention

It was a happy occasion when on June 18 more than four hundred women sat together at the Woman's Banquet in the Daniels and Fisher's Tea Room, at Denver. Mrs. James Madison Pratt of New York City introduced Mrs. A. J. Gates of Denver as toastmistress. After a bounteous dinner the toastmistress in her amiable and most gracious manner introduced Mrs. H. E. Goodman, President of the Woman's American Baptist Foreign Mission Society, who extended personal greetings and brought a message of good will from the women of the Orient and Africa whom she visited recently. Mrs. George Caleb Moor, President of the Woman's American Baptist Home Mission Society, was introduced and brought a challenge of the need of the homeland and of the world for a Saviour. She then presented the secretarial staff of the Society, Mrs. Katherine S. Westfall, Executive Secretary; Miss Clara E. Norcutt, Secretary of Missions; Mrs. Mary E. Bloomer, Treasurer; Miss Gertrude deClercq, Associate Secretary; also Miss Ina E. Burton, Woman's Promotional Secretary; and Miss Julia Ames Willard, Field Representative of the Board of Missionary Cooperation.

Mrs. Howard Wayne Smith brought cordial greetings and presented the staff of the Woman's Foreign Society, Miss Janet S. McKay, Administrative Secretary; Miss Frances K. Burr, Treasurer; Miss Minnie Sandberg, Foreign Secretary, and Miss Esther Wood, Literature Secretary; also Miss Lillian Maynes, assistant in the Administrative Department.

Mrs. Gates then presented Mrs. Pratt, chairman of the Committee of Conference of the two National Woman's Societies, who in turn introduced the members of the Committee present, Mrs. H. W. Smith, Mrs. G. Howard Estey, Miss McKay, Mrs. Moor, Mrs. Westfall, Miss deClercq and Miss Burton.

During the evening special music rendered by Mrs. W. R. Sloman of Salt Lake City and Miss Grace Peabody, Secretary-Director for Wyoming, was greatly appreciated.

The women delegates to the Convention left with the feeling that the Rocky Mountain District, composed of Colorado, Utah and Wyoming, had left nothing undone for the comfort and enjoyment of all present. The memory of its hospitality and good will will bring pleasure and encouragement throughout the year.

Woman's State Officers' Conference and Luncheon

After a gracious welcome from Colorado given by Mrs. C. E. Emery of Colorado Springs, the Committee, with the thought in mind of defining the functions and powers of a State Board and emphasizing its responsibilities and importance, gave the following subjects for discussion at the sixth annual conference, held in Denver June 13th:

"What a State Board Should Be," ably presented by Mrs. Silvester Schiele of Illinois.

"What a State Board Should Do." Mrs. O. Temple Ellis of California hesitated about calling her presentation a plan, but by whatever name it was called, it was great in its simplicity and results. One point stressed was individually interesting the uninterested woman. Local church, associational,

state, district and national organizations prosper and grow only as the individual woman is cultivated into understanding and loving things missionary.

"How a State Board Should Do It." Miss Daisy Dean Bate of New Jersey brought concrete plans for putting into action the power of the State Boards, emphasizing our being strong links in the denominational chain, but also a creative force in our State groups not always recognized and used.—Mrs. F. M. Newcomb.

College Counselor Suggestions

From a survey of reports from College Counselors it is evident that there is a definitely growing interest in college students among Women's Societies and churches which are in college centers, a consummation which has long been devoutly wished. To encourage this healthy interest and foster the coveted cooperation, it is suggested that the Counselor be made a member of the official group of the Woman's Society, and a report be required from her monthly, just as from other officers of the Society. Also, the Counselor would find a clever advantage in reporting student activities to the church, month by month, and at least once a year distributing mimeographed copies of these interests to the members of the church.

Mrs. Stephen Leshner.

Early Morning Prayer

"A heart full of happiness,
A thimbleful of care,
A soul of simple hopefulness,
An early morning prayer."

REQUESTS FOR PRAYER

Pray that a skilled and consecrated woman physician may be found to go to the assistance of the one doctor of the Woman's American Baptist Foreign Mission Society in all South China, and that other young women of devotion and ability may be led to give their lives and talents to the work in the foreign mission fields.

Pray that the new school building recently opened at Monterey, Mexico, one of the Golden Anniversary projects of the Woman's American Baptist Home Mission Society, may be a great blessing to Mexican youth and may raise up many to Christian leadership and service.

That the first physician to be sent by Baptists to Nicaragua, Dr. Eleanor Seidler, may have guidance, courage and strength as she inaugurates a program of healing for these our Latin neighbors.



A GIRL IN A MISSION SCHOOL IN BELGIAN CONGO. A FINE TYPE OF THE FUTURE WOMANHOOD OF AFRICA

WORLD WIDE GUILD

The Guild Girl's Spirit

BY ALMA J. NOBLE

I will keep my body strong and fit, prizing it as God's gift.

I will keep my spirit happy and cheerful, free from bitterness and hatred.

I will hold my native endowments and gifts as a sacred trust, consecrating them to service for my Master.

I will be true to the highest ideals of Christian womanhood especially in my social relationships.

I will stand loyally for civic and national righteousness, mercy, law enforcement, just legislation.

I will earnestly try to interpret Christ in my daily life, at home, in school, in the office, and in society.

I will choose my friends with care, and because I am a Guild girl, will seek to know personally or through correspondence one or more missionaries at home or abroad.

I will respect the convictions and personality of others though I may not agree with them.

I will give some time each day to reading my Bible, quiet meditation, and prayer.

I will earnestly endeavor to discover God's plan for my life, and then not be "disobedient unto the heavenly vision."

I will identify myself with some church and be an active, faithful member.

I will at least tithe my income that I may have a share in the support of my church and the great missionary enterprises of my denomination.

I will rejoice in my interest in world-wide missions, and be unashamed when friends are unsympathetic with my convictions.

I will be an active member of my Guild, thus giving my best to my Master.

I will thank God every night for the gift of life, for the joys of home and Christian comradeship.

Guilds in Action

So many interesting letters have come from Guilds all over the country giving brief reports of Rallies, Banquets, and specially featured Chapter meetings that the W. W. G. Department of this number of MISSIONS will be devoted to these accounts of Guilds in Action. The

first one from Porto Rico will be of special interest and should spur our American girls to greater interest and effort in the Reading Contest. The fact that the Chapter in the Home School, Capiz, Philippine Islands, has qualified for five years should be another challenge. Fortunately, our Guilders in the good old U. S. A. are making astounding strides in their reading, and it speaks well for an intelligent constituency for the future.

I am writing this the middle of July, when House Parties and Assemblies are on in many States and others will follow in August. My thoughts and prayers are following them all, and my best hopes that you who are privileged to attend one may receive a new vision of your own relation to your Christ and to the great missionary adventure of His church.

*Faithfully Yours,
Alma J. Noble*

Japanese Guilders in Seattle

AN UMBRELLA SUPPER

One of the finest Guild Chapters in the whole State of Washington is this group of Japanese girls. The photograph on this page shows them gathered around the tables when they had their



WORLD WIDE GUILD UMBRELLA SUPPER AT THE JAPANESE WOMAN'S HOME IN SEATTLE

umbrella supper last April at the Japanese Women's Home in Seattle. Aren't they a group to be proud of? And aren't the baby and the child in the kimono dear? These girls made very lovely place cards of small paper umbrellas glued on to a cardboard base, decorated as only the artistic Japanese girl can do it. They also sent out an unusually attractive flyer announcing the Umbrella Party and a House Party. All hail to this Guild!

From Puerta de Tierra, Porto Rico

Thank you for sending our certificate. The girls were so delighted last night when they saw it.

We are going to surprise you with our Reading Contest. Enough books have been found in Spanish to give the girls the necessary reading. I am sending you a list of these books. I am sending the list to all the Guilds so that they may start in May. I have also asked each Guild to make a budget for next year and to provide something for the National Quota, no matter how small the donation. The idea is to get them linked up in the great denominational program and feel a part of it. We'll try hard for next year and see if each one of our Latin-American Guilds can do something. It takes so much time to correspond back and forth between here and Mexico so I have to work well in advance and see that they get the plans in time to give them a chance to compete with the rest of us.

Our Guild girls are planning to have Self-Denial Week and the money will go into their missionary budget. We have had a few extra expenses and now we are making every effort to raise our Quota for the year. You may be interested in one of our devices. We have a map of the world and over it this message:

"I gave my life for thee,
My precious blood I shed for thee
That thou might ransom be,
And quickened from the dead:
I gave, I gave my life for thee,
What hast thou given for me?"
What sacrifice will you make for Him in order to send
His Good Tidings of Great Joy to other countries?

Red crosses are placed on the map wherever one wants to go, a red silk thread going out from Porto Rico. Already five dollars has come in, for all want a share in World Redemption.—
Lydia Huber.

READING CONTEST BOOKS FOR LATIN-AMERICAN GUILDS

ENGLISH BOOKS

Children of the Way; The Real Jesus; The Open Gate to Prayer; Pandita Ramabai; A Noble Army; The Heart of the Rose; From Immigrant to Inventor; Looking Ahead in Latin America.

SPANISH BOOKS

El Cristo Invisible (The Invisible Christ); El Peregrino (Pilgrim's Progress); Vida de Plenitud (The Abundant Life); Vida Cristiana (The Christian Life); Jerusalem en Tierra Santa (Jerusalem of the Holy Land); En Busca de La Perla Amarilla (The Search for the Yellow Pearl); El Cristo de la Mesa Redonda (The Christ of the Round Table); El Cristo del Camino Hundu (The Christ of the Indian Road); David Livingstone; Heroes y Martires (Heroes and Martyrs); La Reina Blanca (The White Queen).

From Capiz, Philippine Islands

This will just say thank you so much for the copy of Tarbell's *Sunday School Lesson Helps* just received.

At present I'm in Iloilo on my way to the closing of classes at Silliman Institute in Dumaginet. It is under the Presbyterians and is a large elementary, secondary and college institution. I've always wanted to visit it, so am glad for this opportunity. I made up my classes before leaving and Miss Dolby is kindly caring for my work in my absence, so I'm a lady of leisure for a week. Seems too good to be true.

We have had a good year and the children have shown much improvement. Our Guild has had regular meetings and have finished reading the books, so we will get the fifth picture. Isn't that fine? On the 22nd of this month we will have the closing annual Banquet. At that time the girls will bring their money. I hope it will be a goodly sum.

School is nearly over and then we will have two months' vacation. It is good to get away for the hot season. Wouldn't you like to visit us in our bamboo house at the seashore? We'd love to have you drop in any day.

I sent you a copy of my group letter a month or so ago. Hope you received it. Our little December bride is very happy, even though she had to come back and finish the year of teaching. Soon she will return to her own home again.

With all good wishes for you and success for the Guild work, I am, with thanks again for Tarbell's, cordially yours,
Mayme Goldenberg.

From Urbana, Ill.

The Ann of Ava Guild of Urbana has qualified for the fourth time in the Reading Contest and also won the State Candelabra for the third time, although not the third year in succession.

We have had only eight members all year, and now have only six, as two have gone away to work. We are trying hard to interest more girls and hope to have some new members soon. During the year which closed in April, we put on one program open to the public, one play, "Missionary Arithmetic," and also held our second Vesper Service on December 2nd, cooperating with our Junior Guild. One girl sent a theme for the Contest and we also sent a girl to the Illinois State House Party at Alton, paying ten dollars of her expenses. We also had representatives at the State Convention, State Rally, and two Associational meetings as well as the Summer Assembly.

We had a four weeks' Mission Study Class on "The World Thrust of Northern Baptists," different girls leading the classes each week. We sent five Christmas boxes, one to Dr. Everham, at Swatow, South China; one to Kodiak, Alaska; one to Brook's House; one to Raymond Institute and one to a mountain family in South Carolina.

During the year our treasurer's book showed receipts amounting to \$103, of which \$50 went to Dr. Peterson for the Special Guild Rainbow Fund, \$10 for our delegate to the House Party, \$7 on pledge to help redecorate the church, and \$5 to the Huddleson Baptist Orphanage at Irvington, Ill. The remainder was spent for White Cross materials, state dues, study books and postage on the boxes we sent.

From Poughkeepsie, N. Y.

First Baptist Church of Poughkeepsie was the scene of a very beautiful initiation service Easter Sunday evening when, before an audience of 150, eight girls were initiated into the Guild. After the opening service, at which the president of the Woman's Society presided, the pianist played "Follow the Glean" as the girls marched down the two aisles. The Guild girls carried lighted candles and marched onto the platform, while the new members carried un-

lighted candles and stayed in front, facing the platform. After singing the first verse of "Follow the Gleam," the girls recited their memory selection (James 1:19-26) in unison, also John 15:15. There were short talks by the Guild leader and the president. Two girls gave memory selections, and the Guild Covenant was recited by both old and new members. Then two by two the girls left the platform and pinned Guild pins on those for whom they were sponsors. This was followed by more talks and memory selections. Then the President called each girl who was still in front by name, presented her with a white rose as a token of Guild leadership and called upon her sponsor to come down, light her candle, and lead her into the ranks of Guild girls. The service closed with singing the second verse as the girls left the platform. Following this, Miss Charlotte Huntton, secretary of missionary education for the state, gave an address on "Worth While Girls All Over the World."

From Oswego, N. Y.

Fifty-five enthusiastic Guild girls of the Oswego Association gathered at the First Church, Oswego, Rev. Fred B. Vreeland, Jr., pastor, on May 10th for a Spring Rally and Rainbow Banquet. The get-together was sponsored by the Friendly Heart Chapter of the First Church. Rev. W. E. Giffin, now on furlough from South China, was the speaker of the evening. Other items on the program included rainbow toasts by members of visiting societies, musical numbers, and a skit by the entertaining

society. Souvenir menu cards of varied colors and the rainbow effect of the decorations were arranged by Miss Helen Fralick, secretary of the Friendly Heart Chapter.

From Washington, D. C.

The Columbian girls met at the Y. W. C. A. Saturday, May 19th, at two o'clock, and journeyed via bus to Kamp Kahlert, a Y. W. C. A. camp, about forty miles from Washington. It is indeed a most beautifully located camp on the Chesapeake Bay. They arrived at camp about four o'clock and in a few seconds were scampering all over the lovely grounds. At 4:30 the girls assembled and Mrs. Mary Torrey, president of the Columbian girls, gave an inspiring message. Mrs. Browne, the Atlantic District White Cross secretary for the women, spoke of the Atlantic District meetings held in Philadelphia early in May. At 6:30 we had the Banquet, which indeed was a very fine affair. I wish you could have seen the girls helping in the self-service plan. Then after the Banquet, Miss Miriam Jones acted as toastmistress. A very fine program had been arranged. After a brief intermission the girls assembled for a Goodnight Service. All gathered around the fire-place and each girl made a selection of a hymn and we sang one verse of these favorite hymns. Then a beautiful candle-lighting service was held with just the logs burning and each girl holding a lighting candle. It was a most impressive closing for the day.

Early Sunday morning, 6:00 A. M., we arose and had a beautiful sunrise

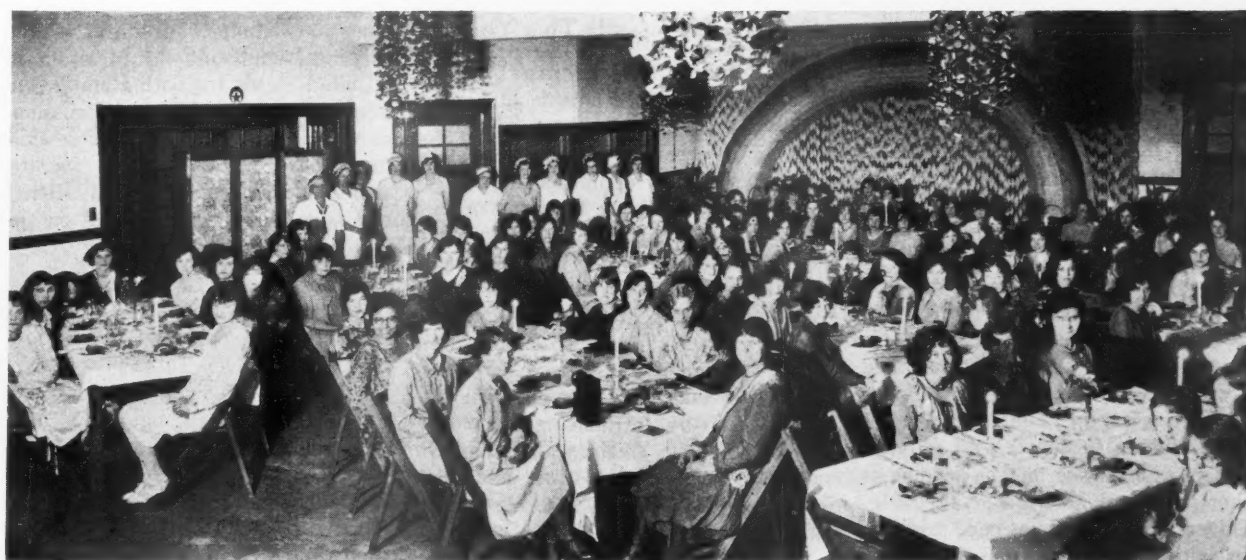
boat ride on the beautiful Chesapeake Bay. During the day there were fine inspiring messages until 4:30, when we had our last meal at the camp and began our journey homeward, feeling quite elevated in our Christian experience after having two such wonderful days of inspiration. Yes, the girls also had much fun, as there was boating, hiking and other sports. I wonder if the Columbian girls will ever forget such a House Party.

From West Winfield, N. Y.

Last September seven girls graduated from the Crusade Band of our church to the Junior World Wide Guild. Since that time four more girls have been added to our Guild.

I want to tell you something about what we have been doing the last months. We pledged \$10 to our church for the Quota and paid it. We also sent \$5 as a Rainbow Gift. Before Easter, for our White Cross work we strung 107 strings of beads and sent them to Mather School as an Easter present. Each string was wrapped separately, and an Easter greeting card was sent with the beads.

Six of the girls attended the December House Party of our Association at the Tabernacle Church, Utica. There they received an inspiration that they will not forget. They also took part in the World's Day of Prayer by singing "Follow the Gleam." On May 10th the girls of Oneida Association met here with our girls for their Spring Rally. At that time our girls gave the playlet suggested in "Cruising the Seven C's,"



WORLD WIDE GUILD BANQUET AT CARBONDALE, ILLINOIS

"Rocks and Reefs." Although just graduated from Crusaders, four of the girls are helping in the Crusaders now, so they have begun being "big sisters."

At each meeting, the last Tuesday in each month, we have a regular devotional meeting, study hour, and White Cross work. Then at six o'clock we have a covered-dish supper, and a social hour following. We seldom have an absent member, and a more enthusiastic group is seldom found anywhere.

We all join in wishing our Alma Mater much success in your wonderful work, and want you to know we are praying for you.—*Maude E. Quincy.*

From Mason City, Ia.

In March the Guild girls of the First Baptist Church of Mason City put on an initiation service in our church, and how I wish you could have "sat in" as did the mothers of our girls at that meeting. The initiation was carried out as it is given in the Guild Book, with the candles, ribbons, and real roses, while all the parts were memorized. The thirteen members were dressed in their uniforms, white smocks trimmed in blue, while the ten candidates were dressed in white. Five smaller girls representing different nations were dressed in Oriental costumes. After the ceremony the girls served dainty refreshments.

Our Guild is one of the Star Chapters, number 464, and was originally a Farther Light Society. Twice it has been reorganized; meetings have been discontinued for a time because of the girls going away to college or getting married and moving away.

Last year the girls qualified in the Reading Contest and the beautiful picture, Hofmann's "Head of Christ," hangs in the church where it can be easily seen, and the girls are working hard to finish up their reading for this year, and I am sure they will win. I join my prayer with yours that God may bless our Worth While Girls throughout the whole world.—*"Mother" Hawkins.*

From Philippi, W. Va.

Seeing so many splendid reports in MISSIONS from other Guilds throughout the United States, we want you to know that there is another Guild back in the little Mountain State of West Virginia which is wide awake, and is sending in a short report of its work.

Oliver Wendell Holmes once said that "It's faith in something and enthusiasm for something that makes a life worth

looking at." And I really think it is this faith and enthusiasm that has helped our little group of Worth While Girls to see life in a new light.

Our World Wide Guild of the Philippi Baptist Church, one year old, consisting of twenty-two girls, was organized in March, 1928, and under the splendid leadership of our pastor's wife, Mrs. Turner, who is our sponsor, we are having splendid cooperation by every member, for they are really trying to live up to the standard of worth while girls.

Before becoming a member each girl is initiated according to the Initiation Ceremony suggested in the Guild Book. Our meetings are held the third Thursday of each month, giving from an hour and a half to two hours for business, study and devotional meeting, after which we have our social hour. In the past year we sent a mission box to Miss Ethel Ryan, Polacca, Arizona, consisting of clothing, pins, soap, etc. We sent in more than our required amount for the missionary budget, gave one missionary play entitled "Robert and Mary," and have tried to make it our motto all along to help wherever or whenever needed. However, our goal is still higher and we expect to keep on climbing. At present we are taking up White Cross work. We qualified in the Reading Contest and made enough points to be a State Standard Chapter.—*Georgia Lautz.*



Our Special Friends This Year

Isn't it fun to have surprises! And is there a better place outside of home to expect them than in the missionary meeting? It seems as if there were one series after another of unexpected revelations. Children, more than any other group, are tremendously interested in the unexpected, and the Juniors especially may have some idea that they have everything to give and nothing to receive from the children of our mission fields. If there is that complex in any group, let's take our first opportunity to uproot it by introducing them to some of our little Mexican and Filipino friends by means of one of our fine stories and if possible by showing them some of the beautiful basketry, pottery or needlework in which they are such artists.

Mothers' and Daughters' Get-Together Banquet

The girls of the Junior W. W. G. of Wellsboro, Pa., of which Miss Gerould and Miss Cockburn are counselors, entertained their mothers and a few friends at the church on Friday evening, May 17th. The invitations were in rhyme on silver-edged cards. The party began with a supper around tables arranged in a hollow square and decorated with blue streamers, pansies and lighted candles. Covers were laid for 44, and each mother and daughter were seated together.

After the meal a short program was given by the Guild girls. The first half of the program was devoted to readings and musical numbers in honor of Mother; and following this the Guild initiation service was given in honor of four new members of the society. Miss Cockburn brought greetings to the guests and explained the place and work of the Guild; and Miss Gerould was the cordial and efficient hostess who saw that everyone's wants were attended to and that every detail of the affair was carried out in just the right way.

The Guild needs and invites the cooperation of every member's mother as well as of the parent Woman's Society. It would be a fine thing if every girl of 'teen age were active in one of the two groups of this beautiful and worthwhile organization.

Since our study books are on the Philippine Islands and the Mexicans in the United States for both Heralds and Crusaders, we have chosen the missionaries who are working among these children as our Special Interests for the year. We have assigned to each District one mission and its missionaries on the Home field as follows:

Atlantic—Church Center, Tucson
 New England—Elva Holton, Christian Center, Phoenix
 New York—Helen Tate, New York
 East Central—Helen Tate, New York
 Central—Matilda Lange and Mrs. Ramirez, Kindergarten, Los Angeles
 West Central—Elva Holton, Christian Center, Phoenix
 Northwest and Rocky Mountain—Beulah Hume, Denver; Louise Carter, Thelma Saylor, Pueblo

South Pacific—Fannie Funk, Thelma Cushing and Eva Ridge, Los Angeles
Columbia River—Laura Wilson, Christian Center, Phoenix

On the Foreign field we have chosen the three kindergartens at Plaza, La Paz and Jaro (pronounced Häro) under the direction of Miss Selma Lagergren, and Miss Dorothy Dowell, Iloilo, Philippine Islands.

Write to the nearest Literature Bureau or to the Women's Societies, 276 Fifth Ave., New York City, for literature and recent letters from these missionaries. Some of them have asked for things which children can give without spending their gift money. If the children wish to make some things to help, write to your particular missionary and ask for such suggestions. However, remember that we discourage using money for supplies that should go in dollars and cents.

Here are some needs to be filled:

For Miss Cushing, Los Angeles, Cal.: Magazine pictures cut out but not mounted; clippings or parts of old children's magazines; piano pieces for beginners and those a little more advanced; scrapbooks on special subjects, such as good foods, American homes, children of other lands, children at play, etc.; Bible picture cards; mounted pictures of missionaries or great leaders about whom there is a worth while story; hymn posters illustrating nature and missionary hymns; gauze sponges 2 x 2; health posters.

For Miss Louise Carter, Pueblo, Colo.: Quilt blocks, postal card size; bright pieces of silk or satin 8 x 6 inches; good second-hand clothing for boys and girls.

For Miss Lagergren and Miss Dowell: Bandages; post cards; scrapbooks.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.



MEXICAN BOYS IN LOS ANGELES

Who Says "We Can't"?

BY MARGARET HOLLY

"Well," answered Somebody, in one big church, "we've considered it, but we just can't have a C. W. C. chapter here. You see, there is no one to organize it, nobody to lead it. Of course, if——"

And Somebody else said, "We can't."

And a third person said, "No, we can't."

But "We can," said an eager, business-like little boy of ten, named Herbert. "I'll start it myself. And my Sunday school teacher would take it."

All the other Somebodies in the room laughed a friendly little, hopeless little laugh.

* * * *

A few days later the executive secretary of the whole C. W. C. heard about Herbert. She sat down and wrote to him: "Wouldn't you like to start a C. W. C. chapter in your church?"

He would! He could!! And—he did!!!

He took the secretary's letter to his Sunday school teacher, and of course she couldn't refuse Herbert, even if she could have refused his mother or minister or any other Somebody.

Soon Herbert was writing the following letter:

"I have some very good news for you. We have started a Crusader organization in our Sunday school. I am president. The first meeting we had was May 26, 1929. We haven't many members yet, but they will come. There was a Crusader Rally quite a while ago and we had the most number there, and we won the prize. The prize was three Crusader books. They have sent a set of ten Crusader books and we were the first ones to get them as we won the prize before."

A Loyal Crusader Makes a High Record Guilder

Tomasita started coming to the clubs and classes four years ago and has always been so interested. Her bright, eager face is always alert and she seems to drink in knowledge. She is always asking questions in a shy, modest way when she is alone with me. When we talked about starting piano lessons, how her eyes shone. She had no piano, but we arranged for her to practice here and a fine volunteer came down every week to give lessons. There are seven children in their family and oh, such trials and hardships as they have had. The father has been sick and out of work for three years. Tomasita



THOMASITA, SECOND FROM THE RIGHT, AND HER FRIENDS

has longed and prayed for a piano, but it hasn't come yet. But by her persistence and faithfulness she is almost the best musician of all. Music isn't the only place where Tomasita shines. She has a real love for the finest and best and so Jesus draws and attracts her to the heights. She has not come out in any meetings to definitely accept Christ, for her people have told her not to, but she shows by her daily living that she is a follower of the Master. This year she has earned her Guild ring by being regular in attendance, helping in the School of Missions, and helping with the Crusaders, studying the lives of great missionaries and completing the ten points necessary. As a result she goes to the Guild House Party this summer with the highest record of all the girls. In my heart there is ever a prayer for her and her family and I know that some day Tomasita is going to be a splendid woman. She is just past fourteen and seems even younger, for she is so timid and modest, but she has some sterling qualities of character which are bound to make her very worth while. I wish the Crusader boys and girls would remember to pray for her.—Thelma Cushing.

C. W. C. Day in Trenton

The C. W. C. Rally was held in Calvary Baptist Church. We opened the meeting by singing, "I love to tell the story." After prayer we sang the Crusade Song. Miss Shotwell called the roll of different churches and 84 were present. Miss Freas gave a talk and also three prizes. Calvary won the reward for reading the most books. The prize was a Burmese doll. The Magyar Baptist Church had the greatest number present. Their prize was a Burmese basket. Calvary also won the most honor points and received an ivory African elephant.

Junior Choir sang and an offering was given to Dr. Freas. Then followed a candle service in which Dr. Freas gave a speech about Africa. We all lighted a little candle, then marched into another room. We had stunts given by different groups. Grace Church acted out the following song to the tune of "The Mulberry Bush":

Here are the things from Africa,
From our Congo Land.
Here is the kind of clothes they wear,
Down in Congo Land.
Each man has his walking cane,
Down in Congo Land.
This is the way they carry their loads,
Down in Congo Land.
Listen to music they like to play,
Down in Congo Land.
This is a rattle to keep baby quiet,
Down in Congo Land.
Here are some teeth from a crocodile,
Down in Congo Land.
Here is an egg by an ostrich laid,
Down in Congo Land.
This is a spoon and an African god,
Down in Congo Land.
This is the Bible they're learning to read,
Down in Congo Land.
C. W. C. is giving help,
Down in Congo Land.

Downstairs was an exhibit of Japanese things, also an Alaskan village and African village.—*Winifred Burroughs.*

San Francisco Bay C. W. C. Day

Enjoying their Rally with characteristic Crusader enthusiasm, the Bay Association's C. W. C. were entertained very hospitably on April 20th by Oakland First, with 180 present. All contributed to the program: peppy yells and songs, dramatizations, memory poems, games, and moving pictures of C. W. C.'s over the seas! Rev. G. H. Holt of Burlingame, who took the pictures in the Orient, showed these.

Another unusual treat was the rendition of three very beautiful numbers by the delegation from Beth Eden. Dr. Brounger spoke, showing that the C. W. C. should mean much to us.

The prizes were won as follows: Attendance—Burlingame, 20; badges—10th Avenue, 20; highest number of points—Crusaders, Oakland First; Herald, Alameda; Jewels, Melrose. The largest delegations were: Oakland First, 60, and Allendale, with 42.

C. W. C. Welcome at Denver

At the Guild and Crusade Banquet at Denver the welcome for the Crusaders was given by Gordon Vaughn, a boy of ten, who played his part in mature and finished fashion. Here is what he said:

Miss Noble, Madam Toastmistress, W. W. G.'s and friends:

Representing the C. W. C.'s of the Rocky Mountain District, I have the pleasure of greeting you tonight. We are delighted to welcome you to Denver, the city of lights, the Queen City of the Plains, the Mile High City. So we who live here are nearer Heaven than many of you. Indeed we welcome you to the Rocky Mountain Region, the playground of the world. We hope that you may all go home with information and inspiration that will help you do best work for the C. W. C.

I take very much pleasure in being a Crusader because of the training I get. I like the memory work best because it teaches me those wonderful passages of God's Holy Word and those great hymns which show how good people feel about God. The reading contest, book reviews, and book work are all fine, and under the splendid leadership of Mrs. Baldwin we are marching rapidly toward our goal. Through our own missionaries and as prayer partners and weekly givers, missions are becoming real to us, and I believe when we are men and women, the fields will have more workers and the Lord's treasury will be fuller. Our work for next year—the kindergartens in the Philippines, and the Mexicans in the U. S. A., for there are so many in Denver—sounds good to me.

I have been very much interested in that Story of Long Ago, "The Children's First Crusade," in which they suffered many hard things, some losing their lives in trying to reach the tomb of the buried Jesus, which thrills me with the thought that we have the privilege of worshipping and serving "A risen and exalted Lord," where we are.

Hail to Miss Noble! Hail to Mrs. Baldwin and all their helpers! Long may they live to lead Crusaders, to the glory of our Lord Jesus Christ.

Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning!
Zion in triumph begins her glad reign!

Prize Book Review

UGANDA'S WHITE MAN OF WORK

BY SOPHIA LYON FAHS

This is the story of Alexander Mackey's work in Uganda. He was called the White Man of Work because he used his hands and he taught the natives how

to work with their hands. I like the book because it is about an interesting country. I like it because it tells about the natives, and what they were like before and after the missionaries came. I like it because it is a true story of a missionary and how he stuck to his work and didn't grow tired of it when things went wrong. He never returned to England but stayed in Africa fourteen years until he died. He never let himself get homesick. He had a great many books and when he wasn't teaching the natives about Jesus or showing them how to work and make things, he was translating songs and the Bible. I like it because it tells how much the gospel did for the natives and how faithful the Christian natives were, when the wicked king had them burned.

It is a good book because the things Stanley told King Mutesa and the people of Uganda about God made them want the missionaries to come and because it keeps you interested through the book. It is about a missionary who tried to do right by the natives and did not cheat them as the Arabs did and who always tried to be friendly with the blacks and to teach them about Jesus and how to live better lives.

This book makes you more interested in Africa and in mission work—*Aubrey Earhart, Hutchinson, Kans. Age 9 years.*

Book Review Receiving Honorable Mention

AFRICAN ADVENTURERS

BY JEAN MACKENZIE

The book *African Adventurers* is very interesting. The boys and girls in America can learn about the boys and girls in Africa. We can learn the way they have to live. It shows how eager the young children are to go to school. Their superstition is what stops the older people from learning about Jesus. They think there are evil spirits in certain things. We find out when they learn about Jesus they want someone else to know about Him too. One little girl that was sold into marriage told her husband about Jesus.

It shows how much courage even small children have about going into the forest to teach the other people. The children here of their age wouldn't think of going away to some other town to bring someone to Sunday school, leaving their own fathers and mothers at home.

The people have many ways of building their houses, with grass and leaves. If we went there we wouldn't know

what to do. They have many ways of raising their vegetables and hunting their food. It is very wonderful of them the way they help the missionaries out that come to teach them. They talk about how good Livingstone was who went into the interior of Africa to teach the gospel. They are very grateful to Livingstone, who did much to free the slaves and stop the meanness of the traders.

We think most of the tribes are always fighting each other, but they hardly ever fight. They live very peaceful. They trade with each other for different things they need. I like the book very well. It gives us a new idea about the people in Africa. I think we should save our money to send more missionaries to other countries so they will know about Jesus too.—*Nina Kiesling, Havre, Mont.*

From the Mail Pouch

The notebooks and gift book arrived safely yesterday afternoon just in the "nick o' time." We were simply overwhelmed, and thank you very much for sending them.

I have been wanting to "show off" the Crusaders' work at a public meeting for some time. Our church people in general take no interest in the children's work. The pastor did not expect to return from Denver in time for last night's prayer meeting and so suggested that the C. W. C. take the meeting.

We used a little opening ceremony adapted from the initiation ceremony—Heralds, Protector and Courier—and the "Why are we gathered here today?" questions and answers, the Crusade song, prayer and Christian flag salute. Then the acting president explained the organization—colors, motto, purpose, Special Interests, Special Memory work, etc. A group of children gave "Christ Has No Hands But Our Hands"; one gave the thirteenth chapter of Corinthians and all sang "We've a Story to Tell to the Nations." We also had four poems that have appeared in *MISSIONS* at different times. One little girl gave "Crusader." We rewrote the verse about money and express trains, omitting the last two stanzas. When she mentioned quilt blocks and scrapbooks she held up some, also when she came to Honor Points and study books. We had the audience sing a few missionary hymns. One child told a little about Kodiak and another about six great missionaries.

The White Cross supervisor told a little of the work and invited those who

cared to contribute quilt block material, postcards or money toward the enterprise to do so at any time. She was promised various things and given some money. She explained that the children's money is not used for purchasing materials.

Then I explained the Honor Points and awarded the prizes—the picture for reading the most books in the state; the two books offered by one of the sponsors for the best boy's notebook and the best girl's on Alaska; and the book for the best notebook on Alaska from the N. B. C. The last was long and vociferously applauded. We never dreamed of such a thing. Of course, we had a White Cross exhibit.—*Mary H. Rumsey, Muscatine, Iowa.*

Thank you so much for your letter and your suggestions. We had eight sessions in the school on Africa and secured something that might have been a product of Africa at each session. The children responded beautifully and I hope that they will always feel a nearness to our colored people because of the lessons. The only service we could render was carrying our chairs each Sunday to help Frank, the janitor.

When the day of our outing came, many of the children ran right into the house to see who came from Africa. As a special treat during the afternoon we gathered the 144 children in a palaver and six little girls, Amba, Abra, Ny-muga, Efu and so on, went into the garden and came back carrying baskets of peanuts on their heads which the guests at the palaver gladly ate.

At our last session a little girl of eight reviewed the entire book of *Children of the Chief*. The \$5.00 was the missionary gift of the children. We are so enthusiastic over the results of our



AUBREY EARHART

project that we hated to have to conclude it at the end of four weeks.—*Mary C. Dillon, North Kansas City.*

Boys' and Girls' Column

Huntington, W. Va.

Dear Miss Noble: I am June Allen of the Washington Avenue Baptist Crusaders of Huntington. We want to thank you for your picture that you sent us. We are going to have it framed and put in our Crusade room of our new church that we are now building, and every time we look at it we will want to do our best.

Some of us have read the book of Mark and the others are going to. And two of us have memorized the Twenty-fourth Psalm and two or three have said the First Psalm. We are going to make the Ark of the Covenant and also read many books.

We wish to thank you again for the picture, and we hope to have the pleasure of meeting you in the near future. Your C. W. C. Friend, *June Allen.*

Hutchinson, Kans.

Dear Miss Noble: I became a Crusader when I came into the junior department in October. I like the memory work but I like the missionary work better because they tell about different countries, the children and the missionary work. We have studied *In the African Bush* and *Under the North Star* with Mrs. Burress as our leader. Both of these books were interesting and the Juniors enjoyed them. Sincerely yours, *Aubrey Vandling Earhart.*

Hutchinson, Kans.

Dear Miss Noble: I am writing representing the C. W. C. Department of the First Baptist Church of Hutchinson, Kansas. We are reading, or having read to us, *Under the North Star*, a story telling of the life and customs in Alaska. We read last summer *In the African Bush*, a story of life in Africa, telling how a Christian doctor brought a family the story of Christ.

We do some handwork in our Department but we cannot get enough children out on week days to do much with it.

We also put on tableaux and pageants which I like best of the work we do.

We just finished the Contest and almost every child in the Department had some points. Aubrey Earhart came first with over eight hundred points. Aubrey has memorized almost everything to be memorized and read and reported on several books in the Traveling Library. Sincerely yours, *Laura Lee Mohn, Pres.*



Red Men on the Bighorn

It is appropriate that this story of Indian life by Coe Hayne should be dedicated "To All Royal Ambassadors, their Boy Scout Allies, and Other Trail-Makers of Tomorrow." For it is pre-eminently a book for the boys, who have an unappeasable appetite for everything that concerns the first Americans. They will find this narrative full of thrills and of stirring incident and incidentally of lessons. The chapters which describe graphically the extreme training of a Crow Indian boy for tribal chiefship; John Frost's boy vow to kill a Sioux to avenge the slaying of his father; and the legendary story of Swift Eagle as told by Chief Plenty Crows to his son Alvin—these are as entrancing as Cooper's tales, and have the added merit of reality. There are no dull pages. The story of John Frost reads like veritable romance. What a treat it is that the boys at the Royal Ambassadors' Camp, Ocean Park, Maine, and the girls at the World Wide Guild House Party, Keuka Park, N. Y., had a chance the past summer to see and hear this remarkable man, now the preacher and pastor among his people at the Crow Indian Mission in Montana.

One who does not know the facts, as this reviewer happens to, can have little idea of the long travel, the many hours of patient interviewing, the amount of planning and energy and tact required to secure the material which Mr. Hayne has so skilfully woven into this revelation of the character of the red men. We join him in a decided regard and liking for the Indian, not least because he is so dependable, so honest, and so idealistic. It is good for the boys—and girls and their elders too—to make the acquaintance of those who figure in these pages. With the life stories goes the history of the work which Dr. and Mrs. W. A. Petzoldt have been doing for a quarter century in the Crow Reservation, where they have seen some of the most remarkable personalities develop. Incidentally the various phases of the Indian problem find place, but the main point of story and human interest is never lost sight of.

In connection with the writing of this volume of fact more interesting and

strange than fiction, Mr. Hayne conceived an idea that if successful would place higher education within the reach of some of the bright and talented Indian young men and women who would otherwise be deprived of the chance to make the most of themselves. He had no idea of making anything for himself out of the sales, but he thought it might be possible to publish an edition de luxe, which might be sold at \$2, while the price of the regular edition was \$1, the extra dollar to go directly to establish scholarships at Bacone College. To this the publishers agreed, and so there are two editions, permitting those who wish to contribute to a worthy cause to do so. A sale of 10,000 copies of this edition would give a nest egg and start, and there are already Indian youth waiting for a chance. It is to the interest of us all to train up Indian leaders for the Indian people; and these will be the more essential under the new Government policy to prepare the Indians as rapidly as possible for the giving up of the reservations entirely and taking their place as independent and full citizens.

Do not forget that Mr. Hayne has given us an Indian book which goes for its origin straight to the red men themselves, who opened to him their hearts and hopes. He has preserved their simplicity and poetical quality, and allowed them to make their own appeal to the readers. Of one thing we are sure, that Red Neck (John Frost) will become a popular hero to the boys of today. The book is printed by the Publication Society for the Department of Missionary Education, at \$2 for extra and autographed edition, \$1 for regular. It is listed in the reading contest in all four groups—adult, young people, World Wide Guild and Royal Ambassadors, an unusual distinction.

Reviews of Other Books

Dolls of Friendship is a charming little volume which tells the story of a good-will project between the children of America and Japan as sponsored by the Committee on World Friendship among Children. The sending of dolls to the children of Japan by United States children was a unique project, credit for which belongs to Dr. Sidney Gulick of

the Federal Council and the World's Peace Union. It was carried out with phenomenal success. The gifts to Japan received recognition from the Emperor down, and the return gift to the children of this country created an enthusiasm that made an event of international importance. This finely printed book with its fetching illustrations is calculated to add to the sum total of friendship and good-will already engendered. Dolls have played many parts in child life, but perhaps never more satisfactory ones than in this instance. (Published by Friendship Press.)

Beliefs that Matter, by William Adams Brown, was written, the author says, especially for the many persons who have convictions which they have not yet clearly formulated, and sympathies which find no adequate channel of expression. Some of them are still in the church; others have broken with historic Christianity. Yet they feel within themselves the same needs that the first Christians felt, and still feel the spell of Jesus and wonder whether He may not have some word for them. That He has a word for them and for all, this volume amply testifies. In his thoughtful and convincing way Dr. Brown shows that religion cannot dispense with belief, that the present day experiment of a creedless religion is a failure, and that our beliefs matter not only to ourselves but to other people. He has chapters on what to believe about oneself, about the world we live in, about Jesus, about the cross, about God, about the church, the Bible, and the sacrament, and finally about immortality. This is one of the most satisfactory of all. The work is stimulating, constructive, satisfying, and we commend it to our ministers as one of the most helpful of recent religious books. (Charles Scribner's Sons; \$2.75.)

Leaves from the Notebook of a Tamed Cynic, by Reinhold Niebuhr, is a product of the author's experiences while he was a pastor in Detroit, before becoming a professor of Christian philosophy and ethics in Union Seminary. The pages are filled with keen and sparkling views of life, cover a wide range of activities and interest, and make delightful reading. The cynic is sufficiently tamed to be excellent company, often illuminating and always agreeable. Meanwhile the essays reveal intellectual qualities that made the successful preacher. These Leaves have the merit of making the reader think all the time. (Willett, Clark & Colby, \$2.)

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
Granville, Ohio

An Autumn Survey

This issue of *The Forum*, like the preceding one, is intended as a storehouse of supplies for autumnal year-book building. In view of obsolete materials specific to last year's study book, may we remind you that programs are, at best, patterns for infinite adaptation and variation; but unlike patterns for milady's wardrobe, they are timeless. With a few mental darts and tucks, African plans may easily fit the current books and be made to function as brand new. Incidentally, you may feel the joy of a creator instead of the drabness of a rubber stamp.

VITALIZING THE STUDY BOOKS

Improvised dramatizations are coming into general use for popularizing mission study. "Africa in Your Home" was given as a demonstration by two women in an Indianapolis church, one woman having no use for Africans or African products. She resented having her coal delivered by a Negro, receiving a box of candy by colored messenger, or accepting a laundress who proved to be of the same race. She discarded her rubbers when told of the vast output of raw rubber from Africa, put back a half-eaten chocolate on hearing how much chocolate was shipped from there, and even a diamond ring given by her husband lost its attraction when the source of diamonds was made known to her. The cotton in her dress, palm-olive soap, piano keys, etc., all came in for similar disfavor. Her hostess tactfully led her to realize that if God were the Father of Africans as well as of herself, the former must be brothers and sisters, and she finally went home resolved to think the matter through and do her best to change her instinctive attitude of mind. Based on the study book text, it proved most convincing.

On the material covering Medical Missions, in "Friends of Africa," a charming sketch called "Tobias" was arranged by Mrs. Claire M. Chandler, of the Galesburg Baptist Church. Girls from a Sunday school class cut out cardboard dolls on which they wrote, "Meet Tobias at the church at 2:30 next Friday afternoon," distributing

them to the congregation after the Sunday morning service. At the ensuing meeting one of the members impersonated Dr. Catherine Mabie, holding a realistic clinic to which her own daughter came as a native woman bringing her small daughter afflicted with the itch, and seeking relief. Strange questions came from the bystanders at this clinic, such as, "Aren't caterpillars good for people recovering from pneumonia?" It was surprising how interested the audience was in the dialog and simple devices used to make the subject matter of the chapter realistic, and it will be a long time before they forget the facts thus attached to imaginary "Tobias."

Mrs. Stella Ogden, in this same church, arranged a "District School" on the African study book during the School of Missions. The opening exercises consisted of a suitable song and a birthday exercise in which, when the birthdays were called for, persons impersonating missionaries whose natal days fell on that date, came to the front and faced about while "Happy Birthday" was sung by the pupils. The geography class was then called and recited on topics previously prepared, such as the size of Africa, what countries have possessions there, the animals, the products, the rivers, lakes and mountains, etc. The arithmetic class followed, solving problems such as: "Howard M. Freas, a missionary in Banza Manteke, gave 4,500 medical treatments in a sixty-day tour of his territory. How many did he average per day?" "The population of Africa is 140,000,000. There are 136 hospitals. How many people must depend on one hospital?" "There are 157 missionary doctors in Africa. How many people depend on one doctor?" The history class recited on topics regarding the problems of whites and blacks, the changes brought to Africa by money, labor conditions, African women in industry, etc. After a reading lesson there were attractive closing exercises in the course of which a young woman recited effectively, "Give a Thought to Africa"—a leaflet poem. Much interest was aroused by visualizations, such as placing cutout animals on the map by means of thumb-tacks, locating agricultural

products by similar attachment of their names written on slips of paper, etc.

Mrs. Ogden, who gave *MISSIONS* an excellent description of the study period two years ago, adds: "This year we had an entire change of plan. Immediately following the supper there was a devotional period, then the classes were held, and for a close an attractively varied postlude was given—sometimes a missionary playlet, twice the stereopticon, and the district school for a climax." The supper at the last meeting was also a grand climax of internationalism. The guests were a native Hawaiian, a local student whose grandfather was a Sioux Indian chief, a man born in southern Greece, a woman of mixed Indian and Negro blood, and a local colored pastor representative of African Americans. Responses were given from supper tables representing China, India, Africa, Burma and the United States. A local member gave a graphic account of her summer's work among Italians on the Lower East Side of New York. Truly, people who will give the amount of time and thought which the members of the above-mentioned church do to its school of missions are entitled to expect large results.

READING CONTEST DEVICES

An effective plan was described and pictured in *March MISSIONS*. Mrs. Dorothy Crockett mentions several others in her *Star in the East*. (1) A wire about six feet long was stretched along one side of the room, goals being marked at intervals for books read. Gay automobiles cut from magazines and bearing individual readers' names were attached to the wire by means of gummed (Denson) hooks on the back. (2) Make a gaily painted ladder of lathes, naming each rung for a book in the study list or otherwise. Contestants' names are written on shipping tags and tied to rungs. If cardboard ladder is used, each contestant may bring a fashion-plate representative of herself, with large hook (of the hook-and-eye family) pasted between the layers of her head. (3) Draw on a large sheet of beaver board or cardboard a picture of a leafless tree, the trunk being named for the society, each branch for a group or circle therein and each twig for a member. As books are read, attach to the member's twig a bright leaf cut from crêpe paper. (4) Choose sides and have a contest, the losing side paying into the treasury a certain amount to be expended on next year's contest or study books. (5) "A penny for your thoughts"—on the con-

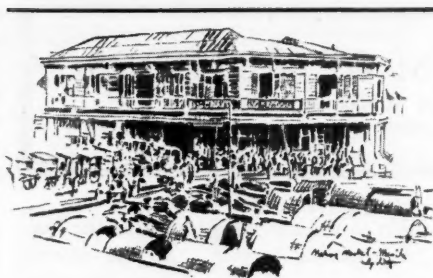
test books. Divide into sides, have a bank (china pig, decorated box or some such device) into which a penny is dropped for each book read by that side. The resulting wealth may be designated for books or any missionary object.

SEASONABLE PROGRAMS

A Christmas Manger Service. At the morning service hour of the Sunday before Christmas a special program is rendered affording opportunity for all classes to bring gifts for those less fortunate than themselves—clothing, food, household supplies, toys, money, etc., these being placed in an improvised manger at the front of the church.

A Guest Christmas Party is held at the close of the December meeting of the mission circle in the Fourth Church of Minneapolis, in honor of those winning the highest number of points in the reading contest.

The Notion Counter is the curiosity-tickling caption of the May meeting in this same church, that being the time for election and installation of new officers. The program is on a yellow folder with light green paper butterfly attached to a hairpin and decorating the folder. Inside the program reads: "Buttons; Hooks and Eyes; Miscellaneous Notions; Tape Measure; Pins and Needles; Music; Business; Installation; Devotional; Costume Brigade." The butterfly is significant of spring, and the hairpin carries out the notion idea. Each new officer elected is presented with a token in the way of a "notion" symbolizing her duty. The president receives a yard of elastic, signifying that she must be able to "stretch" to any task; safety pins indicate that the vice-president must fill in, in emergencies. Other symbols may be arranged to suit the personnel in the individual circle. The Costume Brigade will comprise fifteen women dressed in a variety of native costumes, each to give an anecdote concerning the country she represents. An address by a missionary in Filipino attire completes the brigade. At the close of this (May) meeting, each guest was asked to write her name and natal day on a slip of paper. This led up to the June meeting, which was listed as a "Calendar Meeting" (with a committee of twelve in charge), at which a prayer partner, selected from *The Book of Remembrance* and of corresponding birthday, was assigned to each woman on record. The foregoing suggestions, sent by Mrs. Claire M. Berry, are based in part on plans by Miss Applegarth.



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For Thanksgiving. A very practical adjunct to a thank-offering meeting would be to have each person write a resolution of gratitude ending with a promise to express it in some corresponding service, as: "I am grateful for my good eyesight. I will read to blind or shut-in people." "As an expression of gratitude for a home in which my daughters have grown up clean of mind and heart, I will work (or give) for the rescue of those who have fallen because of the lack of such shelter." "I intend to call on the sick and shut-ins as an expression of gratitude for my own health." "Because of a sufficiency of food for my own family, I will provide a basket for some needy home."

For a simple praise-service program, a list of outstanding causes for gratitude in the past year on home and foreign mission fields may be posted on wall chart or blackboard and members previously appointed speak a given time on each—one minute apiece, if a number of fields are to be touched upon, or three or five minutes each for fewer items. Hymns of thanksgiving, Scripture references to occasions or prayers of thanksgiving mentioned in the Bible, prayers, a statement by the presiding officer of the objects for which the offering about to be taken is to be used, and a march past the collection plate or basket to the music of "Count Your Blessings," would round out a good program.

Mrs. Fred A. Little, of Anaheim, California, sends the poster to be used for a December meeting. It speaks for itself.

Note: The Forum Conductor gives you each month the very best helps available. She has toiled like a surgical dentist to extract them from a competent but sometimes reluctant constituency. Please make this department the subject of a Thanksgiving resolution, and note the address at The Forum heading!

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The Stormy Life of the Chinese Girl

BY FRANCES L. GARSIDE

The Chinese girl is "born into trouble," and no doubt if she were familiar with the life story of Job she might, with a solemn shake of her sleek head, say, "Me too," "Me too!" But Job had consolations she does not know; he had the the memory of fat lands and fatter cattle to console him. The Chinese girl's troubles begin the moment she opens her eyes on the world. They stay with her until, prematurely old, she closes them.

Destitute families in China make a practice of selling their baby girls. They have done this for so many years that their emotions have become atrophied. One who is facing starvation cannot entertain a sorrow at the same time. We are so constituted that ultimately the stomach is in control. Therefore they sell their baby girls into slavery, and they are being sold in such large numbers in Peking that the YWCA and YMCA have decided to cooperate in slave relief work.

Of course, the future of the baby girl depends largely upon the character and finances of the one who buys her. In some homes the girl is practically considered a member of the family, is well fed and clothed, perhaps even given a

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primary school education, and when she reaches maturity a husband is found for her and the necessary dowry provided.

She could not have fared so well if she had not been sold. But this is by no means the common lot. In other homes the girl is forced to work long hours with only the scantiest provision made for food and clothing, and often real cruelty is practised in punishment for failure to do the work demanded.

But even at the best the girl is a slave, having little control of her own life. To save her, the Young Women's Christian Association keeps ready cash on hand for use in emergency cases when reports are received that children are to be sold.

For example, a report reached the Association in Peking that a baby girl was to be sold for \$30. A secretary hastened to the sale, money in hand, but was too late, finding the child had been taken home by its new owner.

Obviously neither Association is equipped with room or finances to adopt these children. But it is possible to persuade the parents to change their minds about selling their flesh and blood; or if the child is sold, to buy it and find a home for it with people who will attempt to carry out the wishes of the child's new foster parents—the two Associations. For the purpose of preventing sales an executive committee has been appointed to act in behalf of the two Associations working in conjunction with the local police. If the girl is sold into slavery, efforts are made to bring some hope into

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her life by organizing clubs where slave girls may go for study or recreation. The YWCA has for some years endeavored to bring this club interest into the lives of Chinese girls and women, whatever their social status may be. For instance, it has clubs where nurses and housemaids gather—the first attempts ever made to lighten their lives. There are also evening clubs for girls and women employed during the day. One of the most popular clubs is that which for the first time in their lives furnishes opportunity for learning how to read, how to write, and how to work such simple problems as the purchase of rice without being cheated. The contribution made by the YMCA to the mass education movement has been valuable and is appreciated.

☆☆☆

DURING THE SUMMER of 1928 a conference was held in Najiri, Japan, and as a result of this conference discussion groups are being conducted. Vital problems such as standards of living, industrial conditions, the social creed as adopted by the National Christian Council, and the like, are taken up. "The results promise to be according to the will of Christ, we believe," writes J. H. Covell. "The support has been encouraging. Mr. Kagawa continues to be the outstanding disciple among the Japanese."

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